

**THE
ENGLISH-MANS
TREASVRE.**

With the true Anatomie of Mans Body:

Compiled by that excellent Chyrurgion Mr. *Thomas Vicary*
Esquire, Sergeant Chyrurgion to King **HENRY the 8. To K.**
EDWARD the 6. To **QUEENE MARY**, And to our late Sovereigne
Qu. ELIZABETH. And also chiefe Chyrurgion
to **St. Bartholmewes Hospitall.**

Whereunto are annexed many secrets appertaining
to Chyrurgery, with divers excellent approved Remedies for
all Captaines and Souldiers, that travell eyther by Water or
Land: *And likewise for all Diseases which are eyther in*
Man or Woman: With Emplaisters of especiall Cure:
With other potions and drinckes approved in Physicke.

Also the rare Treasure of the English *Barkes*: Written by
William Turner Doctor in Physicke.

Gathered and set forth for the benefit and Cure of the Poorer
sort of people, who are not able to goe to the Physitians:
By **WILLIAM BREMER**, Practitioner in Physicke
and Chyrurgerie.

And now Eighthly augmented and enlarged, with almost a
thousand approved Waters and Medicines, meet and necessarie
for Physicke and Chyrurgerie: *As also Oynements and Plaisters:*
with especiall and approved remedies for the Plague, and
Pestilent Fever, which never came to light before this
present: By W.B. Practitioner in Physicke
and Chyrurgerie.

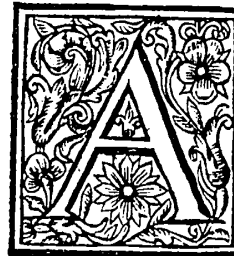
With a necessary Table for the ready finding out of any
secret therein contayned.

Printed at London by **BAR. ALSOP**, and **THO. FAVVCHT.**
dwelling in *Grubstreet*, neere the lower Pumpe.



TO THE RIGHT WOR^{psfull.}

Sir ROVVLAND HAYVVARD Knight,
President of the St. Bartholmewes in West Smithfield, Sir
AMBROSE NICHOLAS Knight. with the rest of the
Wor: Masters and Governors of the same; *William Clowes,*
William Beton, *Richard Story,* and *Edward Bailly,*
Chyrurgions of the same Hospitall,
witheth Health and Prosperity.
(*)



Mong the people in times past, it was
common, to praise and extoll by Pictures
and Epigrams, the famous deeds of all
such persons, whoeuer in any vertuous
quality or Liberall Science excelled. *Sul-*
petius Gallus among the *Romans*, was
highly renowned for his singular cunning
in Astronomie, by whose meanes *Lucius*
Paulus obtained the victorie in his Warres against *Perfius*.
Pericles also among the *Athenians*; was had in great admira-
tion and honor, for his profound knowledge in Philosophie,
by whom the whole Citie of *Athens* was from care and woe
deliuered, when they supposed their destruction to be neere
at hand, by a blacke Darknesse, of some admiration hanging o-
uer their Citie. How honorably was *Apelles* the Painter esteem-
ed of mighty *Alexander*, by whom onely bee desired to be
painted? But amongst all other Arts and Sciences, whose praise
in times past flourished and shined most brightly, *Chirurgerie*
among the Wise *Grecians* lacked not his praise, honour & esti-
mation. For did not that worthy and famous Captaine of the
A 2 Greckes

THE EPISTLE

Greekes, *Agamemnon*, loue dearely, and reward bountifully, both *Pedalerius* and *Machaon*, through whose cunning skill in Surgerie, thousands of the worthy *Greekes* were saued aliue and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memory, who purchased Eternall praise, by their study and cunning in Physicke and Surgerie. But now in these our dayes Envie so ruleth the roast, that Physicke should be condemned, and Surgerie despised for euer, but that sometimes paine biddeth Battaile, and care keepeth skirmish, in such bitter sort, that at the last his Alarum is sounded out; Now come Physicke, and then helpe Surgerie. Then is remembered the saying of *Iesus* the Son of *Sirach*, which is notable, Honour the Physician and Chirurgeon for necessity; whom the Almighty God hath created: because from the highest cometh medicine, & they shall receiue gifts of the King. Wherefore wee exhort the wise man, that he in no time of Prosperity and Health, neglect these noble Arts & Mysteries of Physicke & Chirurgerie, because no Age, no Person, no Country, can long time lacke their helpes and remedies. What is it to haue Lands and Houses, to abound in Siluer and Gold, to be deckt with Pearles and Diamonds, yea, and to rule ouer Nations and Countries, and to lacke Health, the only iewel and greatest treasure of mans life and delight? Consider then (we beseech your worships) what praises are due to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembered *M. Vicary* Esquire, Sergeant Chirurgeon to two Kings & Queens of famous memory: whose learned worke of *Anatomic*, is by vs (the aforesaid *Surgeons* of *Saint Bartholomewes* in *Smithfield*, newly reuiued, corrected, and published abroad to the commoditie of others) who be Students in *Chirurgerie*: not without our great studie, paines and charges. And Although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues,

DEDICATORIE.

tongues, to decke and beautifie this worke, yet wee hope the studious Reader shall thereby reape singular commoditie and fruite, by Reading this little Treatise of the *Anatomic* of *Mans Body*; the which is only grounded vpon Reason and Experience, which are two principall rootes of Physicke and Chirurgerie. As it is granted by *Galen* in his third Booke *De Methodo medendi*. And we who dayly worke and practise in Chirurgerie, according to the deepenesse of the Art, as well in grievous Wounds, Vicers, & Fistulaes, as other hid and secret diseases upon the Body of Man, dayly used by us in *St. Bartholomewes* Hospitall, and other places, &c. These poore and grieved Creatures, as well Men, and women, as Children, doe know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying; That no man can worke so perfectly as aforesayd, without the knowledge of the *Anatomic*: For (saith he) It is as possible for a Blind man to carve and make an Image perfect, as a Chirurgeon to worke without error in a mans body not knowing the *Anatomic*. And further, for as much, as your Worships are very carefull for those poore and grieved Creatures within the Hospitall of *St. Bartholomewes*, &c. whereof *M. Vicary* was a member. Wee are therefore now the more encouraged to dedicate this little worke of the *Anatomic*, being his and our Travailes, to you as Patrons of this Booke; to defend it against the ravenous Iawes of Envious Backbiters, which never cease by all unlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well disposed persons. And we shall not onely thanke your Worships for so doing, but also pray unto Almighty God to requite your goodnesse, and receive you into his protection and keeping.

Amen.

To the Reader.



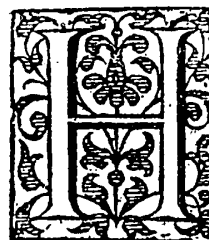
Eare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the Anatomie of mans body, being collected and gathered by *M. Thomas Vicary*, and now by us the Chyrurgions of *St. Bartholmewes* Hospitall revived, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the thing therein contayned be not discretely and wisely studyed and applyed, according to the true meaning of the Author, we have to tell you hereof, that therein is great perill, because through ignorant practicioners, not knowing the Anatomy, commonly doth ensue death, and separation of Soule and Body.

Furthermore, whereas many good and learned men in these our dayes, doe cease to publish abroad in the English tongue, their works and travels, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed, yea, and condemned for ignorant men, and errors holders. But now we cease here from these points, to trouble the gentle Reader with long discourfing, for whose sakes and commodities we have taken these paines: wishing that men moreskilfull and better learned would have borne this burthen for vs, Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth, without praiſe and vaine-glory of himselfe. Thus we the Chirurgions aforesayd, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studyes and ours. *Amor.*

THO.



THOMAS VICARY
to his Brethren, practising
Chyrurgerie.



Hereafter followeth a little Treatise, (entitled A Treasure for English-Men) of the Anatomie of Man: Made by THOMAS VICARY, Citizen and Chyrurgion of London, for all such Brethren of his fellowship practising Chyrurgerie: Not for them that be expertly scene in the Anatomie: for to them Galen the Lanterne of all Chyrurgions hath set it forth in Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly scene and learned in the Noble Science of Chyrurgerie. And because all the Noble Philosophers writing upon Chyrurgerie, doe condemne all such persons as practise in Chirurgerie not knowing the Anatomie, therefore I have drawne into certaine Lessons and small Chapters, a part of the Anatomie, but touching a part of every member particularly: Requiring every man that shall reade this little Treatise, to correct and amend it where it shall be need, and hold me excused for my bold enterprise, and except my good will towards the same.

O Lord which made the lofty skyes, Work in our Rulers hearts: Always to have before their eyes, Safeguard to godly Arts.

Now he that is the perfect guide, doth know our helps were here alioe: By homely stile it may be sp'd, for rules in Rhetoricke have we none. Our heads do lack that filed phrase, whereon fine wits delight to gaze: If any say we deserve here blame, we pray you then amend the same.

THE

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PART. I.

A TREASVRE FOR ENGLISH-MEN.

Containing the Anatomie of Mans body :

Compiled by *Thomas Vicary* Esquire, and Sergeant Chyrurgion to King *Henry* the 8. to *K. Edward* the 6. to *Qu. Mary*, and to our late gracious Sovereigne Lady, *Queene ELIZABETH.* And also, chiefe Chyrurgion of *St. Bartholmewes* Hospitall, for the vse and commodity of all vnlearned Practitioners in Chyrurgerie.

CHAP. I.

Heere I shall declare vnto you shortly and briefly, the sayings and determinations of diuers ancient Authors in three Points, very expedient for all men to know, that intend to vse and exercise the Mysterie or Art of Chyrurgerie. The first is, to know what Chyrurgerie is: The second is, how that a Chyrurgion should bee chosen: And the third is, with what properties a Chyrurgion should be indued.



Of the first, which is to know what thing Chyrurgerie is. Herein I doe note the saying of *Lanfranke*, whereas hee sayth: All things that man would know, may be knowne by one of these thre things: What is to say, by his name, or by his working, or else by his very being and shewing

shewing of his owne properties. So then it followeth that in the same manner we may know what Chirurgery is, by three things. First, by his Name, as thus: The Interpreters write that Chirurgery is deriued out of these wordes, *Apo tes chiro*, *qaitou ergou*, that is to be understood: a hand, working, and so it may be taken for all handy Artes. But *Pocras* sayth, that Chirurgerie is hand, working in mans body, for the very end and profit of Chirurgerie, is hand, working.

Now the second manner of knowing what thing Chirurgery is, it is the saying of *Avicen*; To be knowne by his being, for it is verily a medicinall Science. And as *Galen* sayth, He that will know the certainty of a thing, let him not busie himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be known by his being or declaring of his owne properties, the which teacheth vs to worke in mans body with hands, as thus: In cutting or opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as *Wartes*, *Wenues*, *Skirfulas*, and other of like effect.

But further, to declare what *Galen* saith Chirurgerie is, it is the last Instrument of Medicine: that is to say, Diet, Potion, and Chirurgerie: of the which three, saith he, Diet is the noblest, and the most vertuous: and thus he sayth, Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgerie, thzough whose vertue and goodness, is remoued and put away many grievous infirmities and diseases, which might not haue bene remoued nor yet put away, neyther with Diet nor with Potion. And by these three meanes, it is knowne what thing Chirurgerie is. And this sufficeth vs for that point.

Now

Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and meete to minister Chirurgery, or to be a Chirurgion. And in this point all Authozs doe agree, that a Chirurgion should be chosen by his Complexion, and that his complexion be very temperate, and all his members well proportioned. For *Rasis* saith: Whose face is not seemely, it is impossible for him to haue good manners. And *Aristotle* the great Philosopher, writeth in his Epistles to the Noble King *Alexander* (as in those Epistles moze plainly both appeare) how he should choose all such persons as should serue him, by the forme and shape of the face, and all other members of the body. And furthermoze they say, he that is of an euill Complexion, there must needs follow like Conditions.

Wherefore it agreeth, that he that will take vpon him to practise as a Chirurgion, must be both of a good and temperate complexion, as is afoze rehearsed: and principally, that he be a good liuer, and a keeper of the holy Commandements of God, of whom cometh all cunning and grace, and that his body be not quaking, and his hands steadfast, his fingers long and small, and not trembling: and that his left hand be as readie as his right, with all his limmes, able to fulfill the good workes of the soule. Now as here is a man meete to be made a Chirurgion: (and though he haue all those good qualities befoze rehearsed) yet is he no good Chirurgion, but a man very fit and meete for the practise.

Now then to know what properties and conditions this man must haue befoze he be a perfect Chirurgion. I doe note foure things most specially, that euery Chirurgion ought for to haue: The first, that he be learned: The second, that he be expert: The third, that he be ingenuous: The fourth, that he be well mannered. The first (I say) he ought to be learned, and that he know his principles, not onely in Chirurgerie, but also in Physicke; that he may the better defend his Chirurgerie; also he ought to be some in naturall Philosophy; and in Grammar, that he speake congruie in Logicke; that tea-

cheth him to proue his propozitions with good reason: In Rhetorick, that teacheth him to speake seemely and eloquently: also in Theozicke, that teacheth him to know things naturall, and not naturall, and things against nature. Also he must know the Anatomie: for all Authoꝛs write against those Chirurgeons that worke in mans body, not knowing the Anatomy. For they be likened to a blind man, that cutteth in a Wine tree, for he taketh more or lesse then he ought to doe. And here note well the saying of Galen, the Prince of Philosophers, in his Eltoris, That it is as possible for a Chirurgeon (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carue an Image and make it perfect. The second, I said, he must be expert: For Rasis sayth: He ought to know and to see other men worke, and after to haue vse and exercise. The third, that he be ingenuous and wittie: for all things belonging to Chyrurgerie may not be written, nor with letters set forth. The fourth, I sayd, that he must be well mannered, & that he haue all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkenesse, for they be accounted for no men, because they liue a life bestiall: wherefore amongst all other sorts of people, they ought to be sequestred from the ministring of Medicine. Likewise, a Chirurgeon must take heed that he deceiue no man with his vaine promises, for to make of a small matter agreat, because he would be accounted the more famous. And amongst other things, they may neither be flatterers nor mockers, nor prinie backbiters of other men. Likewise, they must not be proud, nor presumptuous: nor detractors of other men. Likewise, they ought not to be couetous, nor no niggard, and namely amongst their friends, or men of worship, but let them be honest, courteous, and free, both in word and deed. Likewise, they shall giue no counsell except they be asked, and then say their aduice by good deliberation, and that they be well aduised before they speake.

speake, chiefly in the presence of wise men. Likewise, they must be as priuy and as secret as any Confessor, of all things y they shall either heare or see in the house of their Patient. They shall not take into their cure any manner of person, except he will be obedient vnto their precepts: for he cannot be called a Patient, vntill he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall neuer discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also bee bold in those things wherof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be alwayes pleasant and merry. They must not couet any woman by way of villanie, and specially in the house of their Patient. They shall not for couetousnesse of money, take in hand those cures that be incurable, nor neuer set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

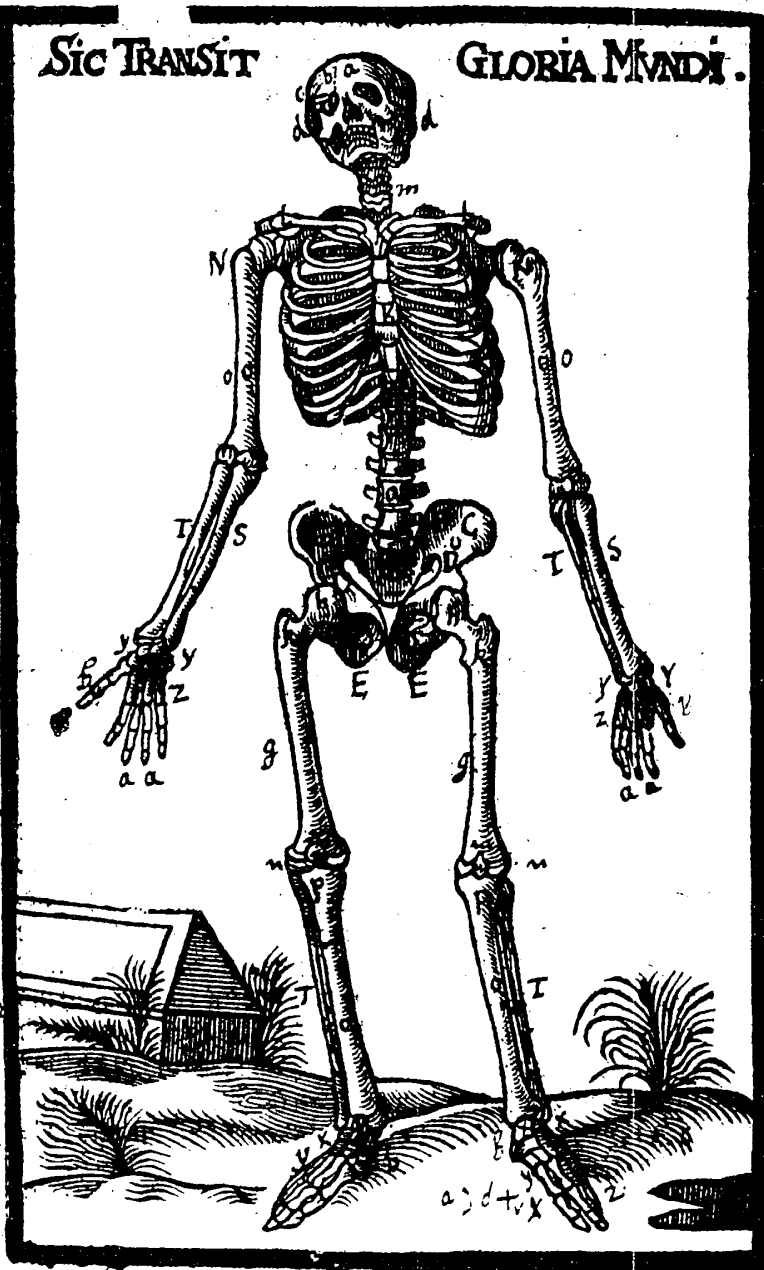
Oportet seipsum non solum.

By this Galen meaneth, that to the cure of euery soze, there belongeth foure things: of which, the first and principall belongeth to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well aduised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they neuer praise themselves, for that reboundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgeon, need neuer vaunt of his doings, for his workes will euer get credit enough. Likewise, that they despise no other Chirurgeon without a great cause: for it is meet, that one Chirurgeon should loue another, as Christ loueth vs all.

And in thus doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.

a front bone
 b. coronal suture
 c. g. temporal bone
 d. y. maxillary process
 E. os. jugale
 M. vertebrae
 L. channel bone
 K. breast bone
 W. O. os. humeri
 S. os. cubiti
 T. radius cubiti
 Y. carpus
 Z. metacarpus

a. vertebrae
 B. os. Sacrum
 C. cavity os. ilium
 V. y. pelvis
 D. coxendix
 E. os. pubis
 f. g. h. hygh bone
 m. patella
 p. o. os. tibia
 T. fibula in
 lower process
 making outer ankle



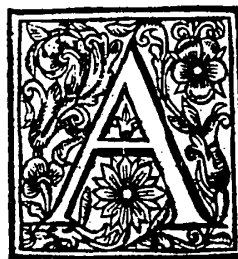
Y metacarpus 5 bones
 Z bones of the tarsus 14 viz 2 of y. ped. 10
 and three of each of the rest



OF THE ANATOMIE.

CHAP. II.

The Anatomie of the simple Members.



And if it be asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluities of Members : and these be they, Bones, Cartilages, Joints, Nerves, Pannicles, Ligaments, Cordes, Arteries, Veines, Fatnesse, Flesh and Skinne : and the superfluities be the Haires and Nails. I shall begin at the Bone, because it is the foundation and the hardest member of all the Body. The Bone is a consimile member, simple and spermatike, and cold and dry of Complexion, insensible, and indurible : and hath diuers formes in Mans body, for the diuersity of helpings. The cause why there be many Bones in mans body, is this : Sometime it is needfull that one member or one limbe should moue without another : another cause is, that some defend the principall members, as both the Bone of the Breast, and of the Head : and some to be the foundation of diuers parts of the Body, as the Bones of the ridge and of the Legges : and some to fulfill the hollow places, as in the Hands and Feet, &c.

The Criske is a member simple and spermatike, next in hardnesse to the Bone, and is of complexion cold and dry, and insensible.

sensible. The Gristle was ordained for fire causes or profits that I finde in it: The first is, that the continuall moving of the hard Bone might not be done in a iuncture, but that the Gristle should be a meane between the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremitie of Bones and Joynts that be gristly, might the easier be foulded and moued together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat, bowle for the sound. The fifth is, for that it is needfull that some members be holden vp with a Gristle, as the lids of the Eyes. The first is, that some limmes haue a sustaining and a drawing abroad, as in the Nose and the Eares, &c.

The Ligament is a member consimple, simple, and spermatike, next in hardnesse to the Gristle, and of complexion cold and drie, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this: If it had bene sensible, he might not haue suffered the labour and moving of the Joynts: and if it had not bene flexible of his bowing, one limme should not haue moued without another. The second profit is, that he be ioyned with sinewes, for to make Cordes and Brazones. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Patrike and Kidneys, and diuers other, &c.

The Sinew is a consimile member, simple and spermatike, a meane betwene hard and soft, and in complexion cold and drie, and he is both flexible and sensible, strong and tough, hauing his beginning from the Braine, or from *Mynuca*, which is the Marrow of the backe. And from the braine cometh seauen paire of Nerves sentatiue, and from *Mynuca* cometh thirtie paire of Nerves motiue, and one that is by himselfe, that springeth of the last spondell. All these sinewes haue both feeling and moving, in some more, and in some lesse, &c.

A Cordes

A Corde of London is a consimple or official member compound and spermatike, sinow, strong and tough, meanelly betwene hardnesse and softnesse, and meanelly sensible and flexible, and in complexion cold and drie. And the Corde of London is thus made: The sinewes that come from the braine and from *Mynuca*, and goe to moue the members, is intermingled with the Ligaments, and when the sinewes & Ligaments are intermingled together, then is made a Corde. And for thre causes I perceiue why the Cordes were made.

The first is, that the sinew alone is so sensible, that he may not suffer the great labour and trauel of moving, without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfect continuance, and so the Cordes moue the limmes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brazone or a Puskle, on whom he might rest after his trauell: and this Brazone is called a Puskle. When when this Corde is entred into this Brazone, he is departed into many small threds, the which be called Will: and this Will hath thre properties: The first is in length, by whose vertue that draweth it hath might. The second in breadth, by whom the vertue that casteth out hath might. The third in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brazone those threds be gathered together to make another Puskle, &c.

Now I will begin at the Arter. This Arter is a member consimile, simple and spermatike hollow and sinowie, hauing his springing from the heart, bringing from the heart to euery member, blood and spirit of life. It is of complexion cold and drie. And all these Arters haue two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the lungs withall: And also that Arter bringeth with him from the Lungs, ayre to temper the furious heate that is in the heart. And this Arter is he that is called

called Arteria Venalis, because he hath but one coate, as a baine, and is more obedient to be belated abroad through all the Kings, because that the blood might the sooner sweat through him: whereas all other Arteries haue two coates, because one coate may not withstand the might and power of the spirit of life. Diuers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and drie, and spermatike, like to the Arter, hauing his beginning from the Liuer, and bringeth from the Liuer nutritiue blood, to nourish euery member of the body with. And it is so to be understood, that there is no more difference betwene these two vessels of blood, but that the Arter is a vessel of blood spirituall, all or vitall. And the Veyne is a vessel of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, vntill we come to the Anatomy of the Vombe, &c.

The Flesh, is a consumible member, simple, not spermatike, and is engendred of blood congealed by heate, and is in complexion hot and moist. Of the which is noted three kinds of fleshes: that is to say, one is soft and pure flesh: the second is Musculus, or hard and bony flesh: the third is Glandulus, knottie, or karnelly flesh. Also the commodities of the flesh, be indifferent, or some be common to euery kinde of flesh, and some be proper to one manner of flesh alone. The profits of the flesh be many, for some defend the body from cold as death cloathes: also it defendeth the body from hard things comming against it: so through his moisture he rectifieth the body in summer, in time of great heate.

Wherefore it is to be considered, what profitableness is in euery kind of flesh by himselfe. And first of simple and pure flesh, which filleth the concavities of boyd places, and causeth good forme and shape: and this flesh is found betwene the teeth, and on the end of the yard. The profit of the Bony flesh

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or Musculus flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Glandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as both the flesh of a womans pappes turne the mensuall blood into milke. Secondly, the Glandulus flesh of the Testicles, turneth the blood into sperme. Thirdly, the Glandulus flesh of the cheeks, that engendzeth the spittle, &c.

The next is of fatnesse, of the which I finde three kinds. The first is Pinguedo, and it is a consumible member, not spermatike, and it is made of a subtil portion of blood congealed by colde: and it is of complexion cold and moist, insensible, and is intermedled amongst the parts of the flesh. The second, is Adeppes, and is of the same kinde as is Pinguedo, but it is departed from the flesh besides the skinne, and it is an Oyle heating and moistening the skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within fowth about the kidneies, and in the Inttrailes, and it helpeth both the kidneies and the Inttrailes, from drying by his vntiositie, &c.

Then come we to the Skinne. The Skinne is a consumible member of officall, partly spermatike, strong and tough, flexible and sensible, thin and temperate: whereof there be two kinds: One is the skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablest of whom, was spoken of in the last lesson: but the skin is properly woven of Veynes, Perues, Veynes, and Arters. And he is made temperate, because he should be a good barrier of heate from cold, and of moistnesse from drynesse, that there should nothing annoy or hurt the Body, but it giueth warning to the common wits thereof, &c.

The haire of euery part of mans Body, are but superfluitie of members, made of the grosse sume or smoake passing out of the viscous matter, thickened to the forme of haire. The profitableness of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluitie of members, engendred

doed of great earthly smoke or fume resolved through the naturall heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and dry, and are alwayes waring in the extremity of the fingers and toes. The utility of them are, that by them a man shall take the better hold: also they helpe to clawe the body when it needeth. Lastly, they helpe to diuide things for lacke of other tooles, &c.

CHAP. III.

The Anatomie of the compound Members,
and first of the Head.

Because the Head of man is the habitation or dwelling place of the reasonable souls of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter De iunamentis, and Avicenna rehearseth the same in his first Proposition and third Chapter, prouing that the head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beasts that haue no heads, haue the organs or instruments of wittes in there breasts, Therefore God and Nature haue reared by the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to giue warning of the Enemies, so doth the Eye of man giue warning into the common Wittes, for the defence of all other members of the bodie.

Now to our purpose. If the question be asked, how many things be there contained on the Head, & how many things contained within the head? As it is rehearsed by Guydo, there be thus containing, and as many contained, as thus: The haire, the skin, the flesh, the Mennicles, and the Bone; neither rehearsing there nor Arter. The which Anatomy cannot be truly without them both, as thou shalt well persueue both in this, but especially in the next. And now in this Lesson I shall speake but of Haire, Skin,

Skin, flesh, Weynes, Mennicles, and Bones, what profit they doe to man, euery of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple members) I doe note foure utilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other outward noyances,

The second is, it maketh the forme or shape of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the face and the Head should seeme but one thing, and therefore the haire formeth & shapeth the Head from the face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumosities of the Braine might ascend and passe lightlier out by them: For if there were a sad thing, as the skinn, or other of the same nature, as the Haire is, the fumosities of the Braine might not haue passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazarus, thicker, and more Porus, than any other skinn of any other member of the bodie. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heate and cold, as doth the Haire. The other, that it discurreth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinn of the head is more thicker then any other skinn of the body, is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the flesh, the which is all Musculus or Lazarus flesh, lying upon Pericranium without meane. And it is made of subtil Will, and of simple flesh, Sinewes, Weynes, and Arteris. And why the flesh that is all Musculus or Lazarus in euery member of a mans body was made, is for three causes. The first is, that by his thickeesse he should comfort the digestion of other members that lie by him. The second is, that through him euery member is made the formelier, and taketh the better

Chape. The third is, that by his meanes euery member of the Body, drawing to him nourishing, the which others with-hold to put forth from them, as it shall be more plainely spoken of in the Anatomie of the Wombe.

Next followeth Pericranium, or the couering of the Bones of the head. But here it is to be noted of a Veine and an Arter that cometh betwene the flesh and this Pericranium, that nourisheth the vpper part of the head, and so entreteth priuily thorow the Commissaries of the skull, bearing to the Brain and to his Mannicles nourishing: of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts contained in the Head. Here it is to be noted of this Mannicle Pericranium, that it bindeth or compasseth all the Bones of the head, vnto whom is adioyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nêrer the Brain, and is vnder the skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, he should make firme and stable the feeble Commissaries or seames of the Bones of the Head. The other cause is, that it should be a meane betwene the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declare their names after all Authoꝝ, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian: but in conclusion all is to our purpose. And they be numbred seven bones in the pan or skull of the head. The first is called the Cozonall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes vnto the middest of the head, and there it meeteth with the second bone called Occipitall, a bone of the hinder part of the head called the Noddle, of the head, which two bones, Cozonall and Occipitall, be diuided by the Commissaries, in the middest of the Head. The third and fourth Bones be called Parietales, and they be the Bones of the dwelling parts of the head, and they be diuided by the

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Commissaries, both from the foresaid Cozonall and Occipitall. The first and first bones be called, Petrosa or Pendsa: and these two bones lye ouer the bones called, Parietales, on euery side of the head one, like scales, in whom be the holes of the eares. The seventh and last of the head is called Vaxillarie or Vaxillarie, the which Bone is as it were a wedge vnto all the other seven Bones of the head, and doth fasten them together. And thus be all numbred. The first, is the Cozonall Bone: the second, is the Occipitall: the third and the fourth, is Parietales: the fifth and the sixth is Petrosa, or Pendsa. And the seventh is Vaxillarie, or Vaxillarie. And this sufficeth for the five things containing.

CHAP. IIII.

In this Chapter is declared the five things contained within the Head.

Next vnder the Bones of the Head within-south, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Brain, and then Vermey formes and Letemirabile. But first we are to speake of Duramater, whereof, and how it is sprung and made: first, it is to be noted of the Veins and Arteries that was was spoken of in the last Chapter before, how priuily they entered through the Commissaries, or seames of the Head, and there by their Union together, they do not only bring and giue the spirit of Life and nourishment, but also doe weaue themselves so together, that they make this Mannicle Duramater. It is holden vp by certaine threads of himselfe, comming through the said Commissaries, running into Pericranium or Mannicle that couereth the Bones of the Head. And with the foresaid Veins and Arteries, and those threads, comming from Duramater, is woven and made this Pericranium.

And

And why this *Duramater* is set from the Skull, I note two causes. The first is, that if the *Duramater* should haue touched the Skull, it should lightly haue bene hurt with the hardnesse of the Bone. The second cause is, that the matter that cometh of wounds made in the Head piercing the Skull, should by it the better be defended and kept from *Piamater*, and hurting of the *Brain*. And next vnto this *Pannicle*, there is another *Pannicle* called *Piamater*, or *Mother*, because it is soft and tender vnto the *Brain*. Of whose creation, it is to be noted as of *Duramater*: for the originall of their first creation is of one kinde, both from the Heart and the Liuer, and is Mother of the very substance of the *Brain*. Why it is called *Piamater*, is for because it is soft and tender the *Brain*, that it nourisheth the *Brain* and feedeth it, as both a louing Mother, vnto her tender Child or Babe, for it is not so tough and hard as is *Duramater*.

In this *Pannicle Piamater* is much to be noted of the great number of *Veines* and *Artieres* that are planted ramesying throughout all his substance, giuing to the *Brain* both spirit and life. And this *Pannicle* doth circumbolue or lap all the substance of the *Brain*: and in some place of the *Brain*, the *Veines* and the *Artieres* goe forth of him, and enter into the deuils of the *Brain*, and there drinketh of the *Brain* substance into them, asking of the Heart, to them the spirit of life or breath, and of the liuer nutriment. And the aforesayd spirit or breath taketh a further digestion, and there it is made animal, by the elaboration of the spirit vitall, is turned and made animal. Furthermore why there be no more *Pannicles* ouer the *brain* than one as this: If there had ben but one *Pannicle* onely, either it must haue bene hard or soft, or meane, be-
 cause both: If it had ben hard, it should haue hurt the *Brain* by his hardnesse. If it had bene soft, it should haue bene hurt of the hard bone. And if it had bene but meane, neyther hard nor soft, it should haue hurt the *Brain* by his roughnesse, and also haue bene hurt of the hard Bone. Therefore God and Nature hath

hath ordained two *Pannicles*, the one hard, and the other soft, the harder to be a meane betwene the soft and the Bone: and the softer to be a meane betwene the harder and the *Brain* it selfe. Also these *Pannicles* be cold and drie of complexion, and spermaticke.

Next is the *Brain*, of which it is maruellously to be considered and noted, how this *Piamater* diuiderh the substance of the *Brain*, and lappeth it into certaine selles or diuisions, as thus: The substance of the *Brain* is diuided into three parts or ventricles, of which the foremost part is the most. The second or middlemost is lesse: the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life too and fro. But here you shall note, that euery *Ventricle* is diuided into two parts, and in euery part God hath ordained and set singular and seuerall vertues, as thus, First, in the foremost *Ventricle*, God hath founded and set the common wittes, otherwise called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is one part of this *Ventricle*, the vertue that is called *Fantastie*, and he taketh all the formes or ordinances that be disposed of the five Wittes, after the meaning of sensible things. In the other part of the same *Ventricle*, is ordained and founded the imaginative vertue, the which receiueth of the common Wittes the forme or shape of sensitive things, as they were receiued of the common Wittes without forth, representing their owne shape and ordinances vnto the memoratiue vertue. In the middle Sell or *Ventricle*, there is founded and ordained the Cogitative or estimatiue vertue: for he rehearseth, he weth, declareth, and denieth those things that be offered vnto him, by the other that were spoken of before. In the third *Ventricle* and last, there is founded and ordained the vertue *Memoratiue*: in this place is registred and kept those things that are done and spoken with the senses, and keepe them in his treasure vnto the putting forth of the five or common Wittes, or Organes, or Instru-
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ments of animall woꝝkes, out of whose extremitie oꝝ lower parts springeth *Pyruca*, oꝝ *Parrow* of the *Spondels*: of whom it shall be spoken of in the Anatomie of the *Pecke* and *Backe*.

Furthermoze it is to be noted, that from the foremost *Ventrikle* of the *Braine*, springeth seuen paire of sentatiue oꝝ feeling *Sinewes*, the which be produced to the *Eyes*, the *Eares*, the *Nose*, the *Tongue*, and to the *Stomacke*, and to diuers other parts of the *Body*: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle *Ventrikle* is the place of *Wermiformis*, with kurnelly flesh that filleth, and *Re-femirabile*, a wonderfull *Caule* vnder the *Pannicles*, is set oꝝ bounded with *Artiers* onely which come from the *Heart*, in the which the vitall spirit by his great labour, is turned and made animall. And y^e shall vnderstand, that these two be the best kept parts of all the *Body*: foꝝ a man shall rather dye, than any of these should suffer any manner of griefes from without foꝝth, and therefore God hath set them farre from the *Heart*.

Here I note the saying of *Haly Abba*, of the cunning of small *Artiers* from the *Heart*, of whom (saith he) is made a maruelous *Net* oꝝ *Caule*, in the which *Caule* is inclosed the *Braine*, and in that place is layd the spirit of feeling, from that place hath the spirit of feeling his first creation, and from thence passeth other members, &c. Furthermoze y^e shall vnderstand, that the *Braine* is a member cold and moyst of complexion, thinne, and meanly viscus, and a principall member, and an officiall member and spermaticke. And first, why he is a principall member, is, because hee is the gouernour oꝝ the treasure of the *five Wittes*: And why he is an officiall member, is, because he hath the effect of feeling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and brought that commeth from the *Heart*. And why it is moyst, is, that it should be the moze indifferenter and abler to euery thing that should be reserved oꝝ gotten into him. And why it is soft, is, that it should giue place and fauour to the vertue of stirring.

ring. And why it is meanly viscus, is, that his sinewes should not bee lettred in their woꝝking, though his ouermuch hardnesse.

Here *Galen* demandeth a question, which is this: Whether that feeling and mouing be brought to p^{er}ues by one oꝝ by diuers: Or whether the aforesaid thing be brought substantially oꝝ rather judicially: The matter (saith he) is so hard to search and to be vnderstood, that it were much better to let it alone and passe ouer it.

Aristotle intreating of the *Braine*, saith: The *Braine* is a member continually mouing and ruling all other members of the body, giuing vnto them both feeling and mouing: foꝝ if the *Braine* be let, all other members be let: and if the *Braine* be well, then all other members of the body be the better disposed.

Also the *Braine* hath this property, that it moueth and followeth the mouing of the *Spone*: Foꝝ in the waxing of the *Spone*, the *Braine* followeth vnto, and in the wane of the *Spone*, the *Braine* descendeth downewards, and vanisheth in substance of vertue: foꝝ then the *Braine* shrinketh together in it selfe, and is not so fully obedient to the spirit of feeling. And this is p^{ro}ued in men that be *Lunaticke* and *Mad*, and also in men that be *Epulenticke* oꝝ hauing the falling sicknesse, that be most grieued in the beginning of the new *Spone*, and in the latter quarter of the *Spone*. Wherefoze (saith *Aristotle*) when it happeneth that the *Braine* is either too dry oꝝ too moist, then can it not woꝝke his kinde, foꝝ then is the *Body* made cold: then are the spirits of Life melted and resolved away: and then followeth feblenesse of the *Wittes*, and of all other members of the *Body*, and last *Death*.

CHAP. V.

The Anatomy of the Face.

THE Front of the Forehead, containeth nothing but the Skinne and Musculus flesh, for the Pannicle underneath, it is of Pericranium, and the Bone is of the Coronall bone. Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead of Front, from one eare to the other, and from the rootes of the eares of the head before unto the Browes. But the cause why the browes were set and reared up, was, that they should defend the eyes from noyance without scorn: and they be ordained with haire, to put by the humors or sweate that cometh from the head. Also the browes doe helpe the eye-liddes, and doe beautifie and make faire the face, for he that hath not his browes haired, is not seemely.

And Aristotle sayth, that over-measurable Browes betokeneth an envious man. Also high browes and thicke, betokeneth hardinesse: and browes with litle haire betokeneth cowardise: and meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang over the eye without remedy, as it is many times sene, the more pity. The Browes are called Supercilium in Latine, and under is the eye-lids, which is called Cilium, and is garnished with haire. Two causes I finde why the eye-lids were ordained. The first is, that they should keepe and defend the Eye from Dust and other outward noyances. The second is, when the eye is weary or heavy, then they should be couered and take rest underneath them. Why the haire was ordained in them is, that by them is adressed the formes or similitudes of visible things unto the Apple of the Eye. The Eye is a member seemely and gristly, able to be

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solden without, and is the Organ of Instrument of Hearing: It is of complexion cold and dry. But why the Ear was set up out of the head, is this, that the sounds that be very fugitive, should lurke and abide under his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should keepe the hole that it standeth over, from things falling in that might hinder the Hearing. The Sinewes that are the Organes of Instruments of hearing, spring each from the Brain, from whence the seven paire of Sinewes doe spring, and when they come to the hole of the Ear, there they wip the like a Wine-press: and at the ends of them, there be like the head of a Worm, or like a little teate, in which is received the sound, and so carried to the common wits. The Eyes be next of nature unto the soule: for in the Eye is sene and known the disturbances and griefes, gladnesse and joyes of the Soule, as Love, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seven Tunicles or Coates, and of three humours. Of the which (sayth Galen) the Brain and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomie of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes: for some men account but three Tunicles, and some five. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seven Tunicles, that is to say, Sclerotica, Secondina, Retina, Vnia, Cornua, Arania, and Coniunctiva: and these three humours. That is to say, Humor Virtus, Humor Albuginus, and Humor Chrystallinus.

It is to be knowne how and after what manner they spring: You shall vnderstand, that there springeth of the Brain substance of his foremost Ventrikles, two sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomy, they be the first paire of Sinewes that appeare of all seven. And it is shewed by Galen, that

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these

these sinewes be hollow as a Rode, for two causes. The first is, that the visible spirit might passe freely to the Eyes. The second is, that the forme of visible things might freely be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the braine, he commeth through the *Piamater*, of whose substance he taketh a *Pannicle* or a *Coate*: and the cause why he taketh that *Pannicle*, is to keep him from noying, and before they enter into the skull, they meet and are united into one sinew, the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring through the braine *Panne*, and these sinewes be called *Nervi optici*. And thre causes I finde why these *Perues* are joyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receive all the visible spirit that before came to both.

The second is, that all things that we see should not seem two: for if they had not bene joyned together, euery thing should haue seemed two, as it doth to a *Blowme*, and to other Beasts. The third is, that the sinew might stay and helpe the other. But here upon *Lanfranke* accordeth much: saying, that these two sinewes come together to the Eyes, & take a *Pannicle* both of *Piamater* and of *Duramater*, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of thre substances: that is to say, of *Duramater*, of *Piamater*, and of *Nervi optici*. There be engendred thre *Tunicles* or *Coates*, as thus: Of the substance that is taken from *Duramater*, is engendred the first *Coate* that is called *Secundina*: and of *Nervi Optici*, is engendred the third *Coat*, that is called *Retina*: and each of them is moze subtiler then other, and goeth about the humours without meane. And it is to be understood, that each of these thre *Tunicles* be diuided, and so they make fire: that is to say, thre of the parts of the braine, and thre of the parts outwards, and one of *Pericranium*, that couereth the Bones of the head, which is called *Coniunctiva*.

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And thus you may perceiue the springing of them, as thus: Of *Duramater* springeth *Chiotica* and *Cornua*. Of *Piamater*, springeth *Secundina* and *brua*. And of *Perui Optici* springeth *Coniunctiua*. Now to speake of the humours which be thre, and their places are the middle of the Eyes: of the which, the first is *Humor Altrus*, because he is like *Glasse*, in colour very cleare, red, liquit, or thinnie, and he is in the inward side next vnto the *Braine*: and it is thinnie, because the nutritiue blood of the *Chyrtalline*, might passe, as water through a sponge should be clenfed and made pure, and also that the visible spirit might the lightlier passe through him from the *Braine*. And he goeth about the *Chyrtalline Humor*, vntill he meet with *Albuginus Humor*, which is set in the uttermost part of the Eye. And in the middle of these Humours *Altrus*, and *Albuginus*, is set the *Chyrtalline Humor*, in which is set principally the sight of the Eye. And these Humours be separated and inuolued with the *Pannicles* as aforesaid, betwene euery Humor a *Pannicle*: And thus is the Eye compound and made. But to speake of euery Humor and euery *Pannicle* in his due order and course, it would aske a long processe, and a long Chapter: and this is sufficient for a *Chirurgion*. Now to begin at the *Pole*. You shall vnderstand, that from the braine there commeth two *Sinewes* to the holes of the braine-pan, where beginneth the concavities of the *Pole*, and these two be not properly *Sinewes*, but *Organes* or *Instruments* of smelling, and haue heads like teates or paps, in which is receiued the vertue of smelling, and representing it to the common wits: Quer these two, is set *Colatozium*, that we call the *Posthills*: and it is set betwene the Eyes, vnder the vpper part of the *Pole*. And it is to be noted, that this concavity or ditch was made for two causes. The first is, that the ayre that bringeth forth the spirit of smelling might rest in it, till it were taken of the *Organe* or *Instrument* of smelling. The second cause is, that the superfluities of the braine might be hidden vnder it, vntill it were clenfed: And from his concavity there goeth two holes downe into

into the mouth, of which there is to be noted three profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come throught them to the Lungs, or else a mans mouth should alwayes be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavities might be cleansed by them, when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or officiall, appearing without the face, somewhat plicable, because it should the better be cleansed. And it is to be perceiued that it is compound and made of skin and Lazarus flesh, and of two Bones standing in manner triangle-wise, whose extremities be joyued in one part of the Nose with the Coronall bone, and the nether extremities are joyued with two Gristles, and another that diuideth the Nostrils within, and holdeth up the Nose.

Also there be two concavities or holes, that if one were stopped the other should serue. Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen sayth, that the Nose shapeth the face most: for where the Nose lacketh (sayth he) all the rest of the face is the more vnseemely. The Nose should be of a meane bignesse, and not to exceed in length or bredth, nor in highnesse. For Aristotle sayth, If the Nostrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body, betokeneth and iudgeth the affections and will of the soule of man, as the Philosopher sayth. The Temples be called the members of the head, & they haue that name because of continuall mouing. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Arteries, and by Veines and nutrimentall blood, where the vessels Pulsatiues in the temples be lightly hurt. Also, the temple haue dents or holes inwardly, wherein he taketh the

the humour that cometh from the Braine, and bringeth the Eyes asleepe: and if the said Holes or Dents be pruned and wounding, then by trapping of the humour that continueth, he maketh the teares to fall from the Eye.

The Cheekes are the swelling parts of the face, and they containe in them Musculus flesh, with Veines and Arteries, and about these parts be many Muscles. Guido maketh mention of seuen about the Cheekes and ouerlip.

And Haly Abbas saith, there be twelue Muscles that moue the nether Jaw, some of them in opening, and other some in closing or shutting, passing vnder the Bones of the Temples: and they be called Temporales: And they be right noble and sensatiue, of whose hurt is much perill.

Also there be other Musculus for to grinde and to chew. And to all these Muscles cometh Serues from the Braine, to giue them feeling and mouing. And also there cometh to them many Arteries and Veines, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beauty in man is in the Cheekes, and there the complexion of man is most knowne, as thus: If they be fall, ruddie, and medled with temperate whitenesse, and not fat in substance, but meanelly fleshie, it betokeneth hot and moist of complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quauering, it betokeneth, excelle and superfluitie of cold and moist: that is, Slegmaticke. And if they be browne in colour or cyren, yeallow, redde and thinne, and leane in substance, it betokeneth great drying and heat: that is, cholericke. And if they be as it were blowne in colour, and of little flesh in substance, it betokeneth excelle and superfluitie of drynesse and cold: that is, Melancholy. And as Avicen saith, the Cheekes doe not onely shew the diuersities of complexions, but also the affection and will of the Heart: for by the affection of the heart, by suddaine joy or dread, he wareth either pale or red. The bones or bony parts, first of the cheekes be two: of the

Pose outwardly, two: of the upper Mandible, two: within the Pose three, as thus: One deubing the Poshylls within, and in each Poshyll one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and dyaloue to the Lungen, and the superfluitie of the bzaine is purged into the mouth-wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot finde that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, proueth them to be ten in number: Of which thing I will hold no argument, but remit it to the sight of your eyes. The parts of the mouth are five, that is to say, the Lippes, the Teeth, the Tongue, the Quila, and the Pallet of the mouth. And first to speake of the Lippes, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is; that they should be to the mouth as a doore to a house; and to keepe the mouth close till the meate were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The teeth are members consimile or officiall, spermaticke, and hardest of any other members, and are fastened in the Cheek bones, and were ordained for three causes. First, that they should chewe a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech: for they that lacke there teeth, do not perfectly pronounce their wordes.

The third is, that they should serue to beastes as weapons. The number of them is uncertaine: for some men haue more, and some lesse: they that haue the whole number, haue two and thirtie: that is to say, Arzene aboue, and as many beneath; as thus: two Dwallies, two Quadzipalles, two Canniens, eight Pozales, and two Causales. the Tongue is a carnous member, compound and made of many Perues, Ligaments, Veynes and Artiers, ordained principally for three causes. The first is, that when a man eateth, the Tongue might helpe to turne the meate till it were well chewed. The second cause is, that by him

him is receiued the taste of swete and sowre, and presented by him to the common Wittes. The third is, that by him is pronounced every speech. The fleshy part of the Tongue is white, and hath in him nine Puscles, and about the roote of him, is Glandulus, in the which be two welles, and they be euer full of spittle to temper and keepe moyst the tongue, or else it would ware dry by reason of his labour, &c. The Quila is a member made of spongeous flesh, hanging downe from the end of the Pallet ouer the gullet of the thyoate, and is a member in complexion cold and dry, and oftentimes when there falleth rawnesse or much moistnesse into it from the Head, then it hangeth downe in the thyoate, and letteth a man to swallow, and it is broad at the upper end, and small at the nether. It was ordained for diuers causes. One is, that by him is holpen the sound of speech: for where the Quila is wanting, there lacketh the perfect sound of speech. Another is, that it might helpe the pulation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluities of the bzaine, that cometh from the coletures of the Pose, or else the superfluities should fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the Bones that be vnderneath it hath two diuisions, one along the Pallet from the diuision of the Pose, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking halfe an inch, and there it diuideth ouerthwart, and the first diuision is of the Mandible: and the second, is of the Bone called Parillarie or Basillarie, that sustaineth and bindeth all other Bones of the head together. The skinn of the Pallet of the mouth, is of the inner part of the Stomacke and of Hyze, and of Esophagus, that is the way of the meate into the Stomacke. The way how to knowe that such a Pannicle is of that part of the Stomack, may be knowne when that a man is touched within the mouth, anon he beginneth to tickle in the Stomacke, and the nearer that

he shall cough vnto the throat, the more it abhorreth the stomacke, and oftentimes it causeth the stomacke to yelde from him that is within him, as when a man doth vomit.

Also in the mouth is ended the vppermost extremitie of the vlesand, which is called Pyre, or Esophagus: And with him is contained Trachia arteria: that is, the way of the ayre, whose holes be covered with a lap like a tongue, and is gristly, that the meat and drinke might slide ouer him into Esophagus: the which gristle when a man speaketh is reared vp, and couereth the way of the meate: and when a man swalloweth the meate, then it couereth the way of the ayre, so that when the one is covered, the other is discovered. For if a man open the way of the ayre, when he swalloweth, if there fall a crum into it, he shall neuer cease coughing vntill it be vp againe. And this sufficeth for the Face.

CHAP. VI.

The Anatomie of the Necke.

THE Necke followeth next to be spoken of. Galen proueth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neyther Necke nor voyce, except fish. And you shall vnderstand, that the necke is all that is contained betwene the head and the shoulders, and betwene the chin and the breast. It is compound and made of foure things, that is to say, of Spondillus, of Servicibus, of Gula, and of Gatture, the which shall be declared more plainly hereafter: and though these passe the way of the meate and of the ayre, but they be not the substance of the Necke.

The Spondels of the necke be seuen: The first is joyned vnto the lower part of the head called Maxillary, or Bazillary, and in the same wise are joyned every Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Lvgaments that keepe these Spondels together, are not

so hard and tough as those of the backe: for why? those of the necke be more sabler and subtiler. The cause is this, for it is necessary other while that the head moue without the necke, and the Neck without the Head, the which might not well haue been done if they had been strong and boystrous. Of these aforesaid seuen Spondels of the Neck, there springeth seuen paire of Sinewes, the which be diuided into the head & into the visage, to the shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, betwene the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtil Will of the sinewes of the braine: of which the Will, and Sinewes, & flesh, with a Pannicle, make the composition of Muscles, Nerves, and Vaynes, the which three things are all one, and be the instruments of voluntary mouing of euery member. The Muscles of the Necke after Galen, are numbred to be twenty, mouing the Head and the Necke. Likewise it is to be noted, that there be three manner of fleshes in the Necke: the first is Pixwex, or Seruiss, and it is called of Children, Gold-haire, or yeallow haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be wearie of ouer much labour with mouing and trauell, that they might rest vpon them as vpon a Bed.

The second flesh is Musculus, from whom springeth the Tendons and Cordes that moue the Head and the Neck, which be numbred twenty, as is before declared. The third flesh replenisheth the voyd places, &c. The third part of the Necke, is called Gatture, and it is standing out of the throat-boll. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the narrow coming to the Ridge-bones. It is so called, because it is as it were a servant to the braine: For the Necke receiveth and taketh of the braine, influence of vertue of mouing, and sendeth it by sinewes to the other parts of the body downewards, and to all members of the body.

Here you shall understand, that the way of the meate, and *Pire*, or *Isofagus*, is all one thing: and it is to be noted, that it stretcheth from the mouth to the stomacke, by the hinder part of the *Pecke* inwardly, fastned to the *Spondels* of the *Pecke*, untill he come to the first *Spondell*, and there he leaueth the *Spondell*, and stretcheth till he come to the foremost part of the *Breast*, and passeth through *Diafragma*, till he come to the mouth of the stomacke, and there he is ended. Furthermoze, it is to be noted that this *Mesand* is compound, and made of two *Tunicles* or *Coates* (that is to say) of the inner and of the vtter. The vtter *Tunicle* is but simple, for he needeth no Retention but onely for his owne nourishing: but the inner *Tunicle* is compound, and made of *Musculus Longitudinall Villi*, by which he may draw the meate from the mouth into the stomacke, as it shall be more plainly declared in the Anatomy of the stomacke. Furthermoze, *Cana Pulmonis*, via, *trachia*, *Arteria*, all these be one thing (that is to say) the *Thyoate-boll*, and it is set within the *Pecke*, besides the *Mesand*, towards *Gula*, and is compound of the *Gristle*, knit each with other. And the *Pannicle* that is meane between the *Mesand*, and the *Thyoate-boll*, is called *Ismoa*.

Also ye shall understand, that the great *Veines* which rameste by the sides of the *Peck*, to the vpper part of the head, is of some men called *Gwidege*, and of others, *Venæ organice*: the incisib of whom is perillous. And thus it is to be considered, that the neck of man is compound, & made of skinny *Flesh*, *Ligaments*, and bones: and this sufficeth for the *Pecke* and the *Thyoate*.

CHAP. VII.

The Anatomy of the Shoulders and Armes.

AND first to speake of the Bones: It is to be noted, that in the shoulder there be two Bones, (that is to say) the *Shoul-*

Shoulder-bone, & the *Cannell-bone*, and also the *Adiutor bone* of the *Arme*, are ioynd with the *Shoulder bones*, but they are not numbred amongst them, but amongst the *Bones* of the *Armes*. In the composition of the *Shoulder*, the first bone is, Or *Spacula*, or *Shoulder-blade*, whose hinder part is declined to wards the *Chine*, and in that end it is broad and thinne, and in the vpper part it is round, in whose roundnesse is a *Concauitie*, which is called the *Bore* or *cope* of the *Shoulder*, and which entreth the *Adiutor bones*, & they haue a binding together with strong flexible *Sinewes*, and are contained fast with each *Bone* called *Clauicula*, or the *Cannell bone*: and this *Cannell bone* stretcheth to both the *Shoulders*; One end to the one *Shoulder*, and another to the other, and there they make the composition of the *Shoulders*. The bones of the great *arme*, (that is to say) from the *Shoulders* to the *fingers ends*, be thirty: the first is the *Adiutor bone*, whose vpper end entreth into the *Concauitie* or *Bore* of the *Shoulder bone*: it is but one *Bone* (hauing no fellow) and it is hollow and full of *Parrow*, and it is also crooked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or moving of the *Members*.

Furthermoze, this *Bone* hath two eminences, or two knobs in his nether extremitie, or in the iuncture of the *Elbow* (of the which, the one is more rising then the other) and are made like vnto a *Bully* to draw water with, and the ends of these *Bones* enter into a *Concauitie* proportioned in the vppermost ends of the two *Facel bones*, of which two *Bones*, the lesse goeth from the *Elbow* to the *Thumbe*, by the vppermost part of the *arme*, and the greater is the nether bone from the *Elbowe* to the little *finger*. And these two *Bones* be contained with the *Adiutor bone*, and be bound with strong *Ligaments*, and in like manner with the *Bones* of the *Hand*. The which *Bones* be numbred eight, the foure vppermost be ioynd with the foure nethermost towards the *hands*: and in the third ward of *Bones*, be sixe, and they are called *Ossa Patinis*, and they are in the *Palme* of the

the hand. And to them be ioyned the bones of the fingers and the Thumbs, as thus, in euery finger thre bones, and in the Thumbe two bones, (that is to say) the fingers and Thumbe of euery hand fourtene, called *Ossa Digitorum*: in the Palme of the Hand five, called *Patinis*, and betwene the Hand and the Wrist eight, called *Rafete*, and from the Wrist to the Shoulder, thre bones: all which being accounted together, ye shall finde thirtie bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cordes, and Brawnes: here first ye shall vnderstand, that there cometh from *Mynuca*, through the *Spondels* of the *Pecke*, foure sinewes, which most plainly doe appeare in sight, as thus: one cometh into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bring from the baine, and from *Mynuca*, both feeling and moving into the Armes, as thus: The sinewes that come from the Baine and from the *Parrow* of the Backe that is called *Minuca*, when they come to the iuncture of the Shoulder, there they are mixed with the Ligaments of the selfe Shoulder, and there the Ligaments receiue both feeling and moving of them, and also in there medling together, they are made a Corde or a Tendon.

Wher causes I finde why the sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes be made weary by there continuall moving, should bee repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should be through the quallitie of the Ligaments: The third is, the feblenesse of the Sinewe, that is insufficient, and too feble to vse his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Corde is, what a Ligament, and what a Muscle, or a Brawne, it is ynough rehearsed in the Chapter of the simple members: but if you will through the commandement of the Will or the Soule, drawe the Arme to the hinder partes of the bodie, then the vtter Brawne is drawne together and

and the inner is enlarged, and likewise inwards, when the one brawne doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cordes be lengthened: but when they passe the iuncture of the Shoulder and of the Elbow, by thre fingers breadth or thereabout, then it is diuided by subtil Will, and medled with the simple flesh, and that which is made of it is called a Brawne. And thre causes I finde, why that the simple flesh is medled with the Corde in the composition of the Brawne. The first is, that the aforesayd Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moistnesse, the which drought he getteth through his manifold moving. The third is, that the forme of the Brawne members should be the more faire, and of better shape: wherfore God and Nature hath clothed it with a Vannicle, that it might the better be kept: And it is called of the Philosophers, *Musculus*, because it hath a forme like vnto a Mouse. And when these Brawnes come nere a Joynt, then the Chordes spring forth of them, and are medled with the Ligaments againe, and so moueth that Joynt. And so ye shall vnderstand, that alwayes betwene euery two Joynts, is engendred a Brawne, proportioned to the same member and place, vnto the last extremitie of the fingers, so that as well the least iuncture hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirtene in the Arme and hand, as thus: foure in the *Abjuto*, moving the vpper part of the Arme: and foure in the *Flexor*, moving the fingers. Now to speake somewhat of the Veines and Arteries of the arme: it is to be vnderstood, that from *Venaculis*, there cometh two brawnes, the one cometh to the one arme-pit, and the other cometh to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the brawne is in the Arme-pit, there he is diuided into two brawnes. The one Branch goeth along in the
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inner

inner side of the arme, untill it come to the bough of the arme, and there it is called Basilica, or Epatica, and so goeth downe the arme till it come to the wrist, and there it is turned to the backe of the hand, and it is found betwene the little finger and the next, and there it is called Salvatella. Now to the other bzaunch that is in the arme-hole, which spreadeth to the vpper side of the shoulde, and there he diuideth in two, the one goeth spreading vp into the carious part of the head, and after descendeth through the bone into the Brazine, as it is declared in the Anatomie of the head. The other bzaunch goeth on the outward side of the Arme, and there he is diuided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bouget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betwene the thumbe and the fozenioft finger, and there it is called Sephalica Ocularis.

The two bzaunches that I speake of, which be diuided in the hinder part of the shoulde, from each of these two (I say) springeth one, and those two meete together and make one Veyne which appeareth in the bough of the arme, and there it is called Mediana, or Cordialis, or Commine. And thus it is to be vnderstood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Basilica, springeth Vena Salvatella, and of the two veines that meet, springeth Vena Mediana, and in ramesying from these three principall Veynes springeth innumerable, of the which a Chirurgeon hath no great charge: for it sufficeth vs to know the principals.

To speake of Artiers, you shall vnderstand, that wheresoeuer there is found a Veyne, there is an Artier vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoeuer there goeth a veyne to giue nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye more deeper in the flesh then the Veynes doe: for they carry and keepe in them more precious blood

blood then both the Veyne, and therefore he hath need to be further from dangers outwardly: and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Veyne hath but one.

The Breast or Thozar, is the Arke or chest of the spirituall members of man, as saith the Philosopher: where it is to be noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinnie, Musculus flesh, the Pappes and the Bones. The parts contained are, the Heart, the Lungen, Pannicles, Lygaments, Perues, Veynes, Arters, Pyre, or Isotagus. Now the Skinnie and the flesh are knowne in their Anatomie. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Perues, Veines, and Artiers, and by them they haue Colliganes with the Heart, the Liuer, the Brazine, and the Generatiue members. Also there is in the Breast, as old Authoys make mention, lxxx. or xc. Muscles: for some of them be common to the necke, some to the Shoulde, and to the Spades: some to Dyastagma or the Hibziffe: some to the ribbes, some to the Backe, and some to the Breast it selfe. But I finde certaine profitableness in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituels from annoyance outwardly: and another, by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there cometh from the Matrix into their Breasts many Veynes, which bring into them Menstruall blood, the which is turned through the digestive vertue, from red colour into white, like the colour of the Pappes, even as Chillye coming from the stomack to the Liuer, is turned into the colour of the Liuer.

Now to speake of the Bones of the Breast: they be said to be triple or threefold, and they be numbred to the seuen in the Breast before, and their length is according to the breadth of the Breast, and there extremities or ends be gristly, as the

Ribbes be. And in the upper end of Thorax is an hole or a concavities, in which is set the foot of the Rucklebone or Canel-bone, and in the nether end of Thorax, against the mouth of the Stomacke, hangeth a gristle called Esophage, and this gristle was ordained for two causes. One is, that it should defend the Stomacke from hurt outwardly. The second is, that in time of fullnesse, it should giue place to the Stomacke in time of need when it desireth, &c.

Now to speake of the parts of the Backe behind, forth: Where be twelue Spondels, through whom passeth Spina, of whom springeth twelue paire of Nerues, bringeth both feeling and moving to the Muscles of the breast aforesayd. And here it is to be noted, that in euery side there be twelue Ribs, that is to say, seuen true and five false, because these five be not so long as the other seuen be: and therefore called false Ribs, as it may be perceived by the sight of the Eye. Likewise, of the parts that be inwardly, and first of the Heart, because he is the principall of all other members, and the beginning of life: he is set in the midst of the Breast severally by himselfe, as Lord and King of all members. And as a Lord or King ought to be serued of his Subjects that haue their living of him, so are all other members of the body subjects to the Heart: for they receiue their living of him, and they doe service many wayes vnto him againe. The substance of the Heart is as it were Lazartus flesh, but it is spermatike, and an official member, and the beginning of life, and he giueth to euery member of the body, both blood of life, and spirit of breath, and heate: for if the Heart were of Lazartus flesh, his moving and stirring should be voluntary and not naturall, but the contrary is true: for it were impossible that the heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end thereof is upwards, and the sharpe end is downewards: depending a little towards the left side.

And here it is to be noted, that the Heart hath blood in his substance

stance, whereas all other members haue it but in their Veines and Arteries: Also the heart is bound with certaine Ligaments to the backe part of the breast, but these Ligaments touch not the substance of the Heart, but in they ouer-part the spring forth of him, and is fastened as aforesayd. Furthermore, the Heart hath two Ventricles, or Concavities, and the left is higher then the right and the cause of his hollownesse, is this: For to keepe the blood for his nourishing, and the aire to abate and temper the great heat that hee is in, the which is kept in Concavities. Now here it is to be noted, that to the right Ventricle of the Heart, cometh a Veine from the great Veine called Venaculis, that receiue all the substance of the blood from the Liver. And this Veine that cometh from Venaculis, entred into the heart of the right Ventricle, as I said before, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtill through the vertue of the Heart, and then this Blood is sent into a Concavity or pit in the midst of the Heart, betwene the two Ventricles, and therein it is made hot and purged, and then it passeth into the left Ventricle, and there is engendred in it, a Spirit, that is clearer, brighter, & subtiller, then any Corporeall or Bodily thing, that is engendred of the foure Elements: For it is a thing, that is a meane betwene the Body and the Soule. Wherefore it is likened of the Philosophers to be more liker heauenly things, then earthly things.

Also it is to be noted, that from the left Ventricle of the heart springeth two Arteries: the one hauing but one Coate, and therefore it is called Arteria venalis: And this Arterie carrieth Blood from the Heart to the Lungs, the which Blood is vaporous, that is tryed and left of the heart, and is brought by this Arterie to the Lungs, to giue him Nourishment, and there he receiue of the Lungs ayre and bringeth it to the heart to refresh him with.

Wherefore Galen sayth, that he findeth that mans Heart is Naturall and friendly to the Lungs: For he giueth him of his owne Nourishmentall to nourish him with, and the Lungs reward him.

him with ayre, to refresh him with againe, &c.

The other arteir that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and descendeth, and of him springeth all the other Arteirs that spread to every member of the Body: for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument of treasure of all the vertue of the soule. And thus it passeth untill it come to the braine, and there he is turned into a further digestion, and there he taketh another Spirit, and so is made animall, and at the Liver nutritmentall, and at the Testicles generative: and thus it is made a spirit of every kinde, so that hee being meane of all manner operations and workings, taketh effect. Two causes I finde why these Arteirs haue two Coates. One is, that one Coate is not sufficient, nor able to withstand the violent moving and stirring of the Spirit of life, that is carried in them.

The second cause is, that the thing that is carried about from place to place, is of so precious a treasure, that it had the more need of good keeping. And of some Doctors, this Arteir is called the Pulsative veyne, or the beating Veyne: for by him is perceived the power and might of the Heart, &c. Wherefore God and Nature haue ordained, that the Arteirs haue two Coates. Also there is in the Heart three Bellikles, opening and closing the going in of the Heart blood, and spirit in convenient time. Also the heart hath two little Cares, by whom cometh in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Audisament, to helpe and strengthen the selfe Heart. Also the heart is couered with a strong Pannicle, which is called of some Capsula Cordis, or Pericordium, the which is a strong case, unto whom cometh Perues, as to other inward members. And this Pannicle Pericordium, springeth of the upper Pannicle of the Spidisse. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not over the Heart. Also there is another Pannicle that covereth

uereth the Ribs inwardly, that is called Plura, of whom the Spidisse taketh his beginning. And it is sayd of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

CHAP. VIII.

The Anatomie of the Lungs.

The Lungs is a member Spermatick of the first Creation, and his naturall complexion is cold and dry, and in his accidental complexion he is cold and moyste, lapped in a Peruous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might sale by the meanes of the Pannicle, that which he might not sale in himselfe. How to prone the Lungs to be cold and drie of kinde, it appeareth by his swift stirring, for he lyeth euer inauing ouer the Heart, and about the Heart. And that he is cold and moyst in reward, it appeareth well, that he receiveth of the Brain many cold matters, as Cataries and Rheumes, whose substance is thin. Also I finde in the Lungs three kinds of substance. One is a Veyne coming from the Liver, bringing with him a Crude or raw part of the Chylle, to feed the Lungs. Another is Arteria venealis, coming from the Heart, bringing with him the spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his Office.

The Lungs is divided into five Lobbes or Bellikeles, or five portions (that is to say) three in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and doe their office. And three causes I find, why the Lungs were principally ordained. First, that they should draw colde winde, and refresh the Heart. The second, that they should change and alter, and pur-

rise the ayre befoze it come to the Heart, lest the heart were hurt and annoyed with the quantitie of the ayre. The third cause is, that they should receiue from the heart the fumeus superfluities that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, passeth the oesophagus, of whom it is spoken of in the Anatomie of the Necke. And also there passeth both Veines and Arteries, and all these with Trachia Arteria, doe make a Stomacke, replete unto the Gullet, with the Pannicles, and strong Ligaments, and Glandulus flesh to fulfill the void places. And last of all, is the Epididymus, and it is an official member made of two Pannicles and Lazartus flesh, and his place is in the midst of the bodie, ouerthwart or in breath under the region of the Spirituall members, departing them from the Matrix.

And these causes I find, why the Epididymus was ordained. First, that it would diuide the Spirituall from the Putraces. The second, that it should keep the vitall colour or heat to descend down to the Putraces. The last is, that the malicious fumes reared up from the Putraces, should not noy the Spirituall or vitals, &c.

The wombe is the region or the City of all the Intraills, the which reacheth from the Epididymus down unto the Thare inwardly, and outwardly from the Reines or Kidneyes, downe to the bone Pecten, about the priue parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermatike, officiall, sensible, Synoviale, compound of subtile Milt, and in complexion cold and drie, hauing his beginning of the inner Pannicle of the Epididymus. And it was ordained, because it should containe and binde together all the Intraills, and that he defend the Pusculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he should not be lightly broken, and that those things that are containd goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of foure things (that is to say)

of

of Skinn outwardly of fatnes, of a Carnous Pannicle and of Pusculus flesh. And that it is to be vnderstanded, that all the whole from Syfac outward, is called Myrac, it appeareth well (by the wordes of Galen,) where he commandeth, that in all wounds of the Wombe, to seise the Sifac, with the Mirac, and by that it proueth, that there is nothing without the Sifac but Mirac. And in this Mirac, or utter part of the Wombe, there is noted eight Muscles, two Longitudinals, proceeding from the Shield of the Stomacke, unto Os Pecten: two Latitudinals comming from the backwards to the wombe: and foure Transuerse, of the which, two of them spring from the Ribbes on the right side, and go to the left side, to the Bones of the Panches, or of Pecten: and the other two spring from the Ribbes on the left, and come ouer the wombe to the right parts, as the other befoze both.

Here is to be noted, that by the vertue of the subtile will that is in the Pusculus Longitudinal, is made perfect the vertue attractiue: and by the Pusculus Transuerse, is made the vertue retentive: and by the Pusculus Latitudinal, is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue, is drawne downe into the Intrailes, all superfluities, both water, winde, and vyet. By the vertue retentive, all things are withholden and kept, untill Nature haue wrought his kind. And by the vertue expulsiue is put forth all things, when Nature prouoketh any thing to be done. Galen sayth, that wounds or incisions be more perillous in the midst of the wombe, then about the sides, for there the parts be more tractable then any other parts be. Also he sayth, that in wounds piercing the wombe, there shall not be made good incarnation, except Sifac be solved with Mirac. Now to come to the parts contained within: first that which appeareth next vnder the Sifac is Orientum, or Zirbus, the which is a Pannicle cowering the Stomacke and the Intestines, implanted with many Veines and Arteries, and not a little fatnesse ordained to keepe moyst the inward parts.

This Zirbus is an official member, and is compound of a

Veine

Veine and an Arter, the which entreth and maketh a line of the vtter Tunicle of the stomacke, vnto which Tunicle hangeth the Zirbus, and couereth all the guttes downe to the share.

Two causes I finde, why they were ordained. One is, that they should defend the Putratiues outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Putrates, because they are more feebler then other members be, because they haue but a thinne wombe or skin, &c. Next Zirbus appeareth the Intraills or guts of which Galen saith, that the Guttes were ordained in the first creation to conuey the Masse of the meate and drinke, and to cleanse the body of their superfluities. And here it is to be noted, that there be five portions of one whole Gutte, which both in man and beast beginneth at the nether mouth of the stomacke, and so continueth forth to the end of the fundament. First, the lesse he hath diuers shapen and formes, and diuers operations in the body, and therefore he hath diuers names. And here upon the Philosophers say, that the lower wombe of a man, is like vnto the wombe of a swine. And like as the stomack hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum; for he is 12 Inches of length, and couereth the nether part of the stomacke, and receiueth all the Masse of the stomacke; the second portion of the Guts is called Jejunium, for he is euermore empty, for to him lieth euermore the chiefe of the Gall, beating him soze, and dratweth forth of him all the Masse, and cleanseth him cleane; the third portion of Gut, is called Yleon, or small gut, and is in length fifteene or sixteene Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blinde Gut, and it seemeth to haue but one hole or mouth, but it hath two, one nere vnto the other, for by the one all things goe in, and by the other they go out againe. The fift is called Colon, and receiueth all the Masse depriued from all profitablenes, and therefore there cometh not to him any beynes Miserables, as to the other. The sixt and last, is called Rectum or Longaon, and he

he is ended in the Fundament, and hath in his nether end foure Muscles, to hold, to open, to shut, and to put out, &c. Next is to be noted of Mensenterium, the which is nothing else but a texture of innumerable beynes Miserables, ramified of one beyne called Porta Epates, covered and defended of Pannicles and Ligaments comming to the Intraills, with the back full of fatnesse and Glandulus flesh, &c.

The stomacke is a member compound and spermaticke, knowne and sensible, and therein is made perfect the first digestion of Chyle. This is a necessarie member to all the Body, for if it faile in his working, all the members of the Body shall be corrupt.

Wherefore Galen saith, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are ingedged of the earth, that is, that it should desire sufficient meate for all the whole Body. The second is, that the stomacke should be a sacke or chest to all the Body for the meate, and as a Cooke to all the members of the Body. The stomack is made of two Pannicles, of which the inner is Perueous, and the vtter Carneous. This inner Pannicle hath Musculus Longitudinalis, that stretcheth along from the stomacke to the mouth, by the which he dratweth to him meate and drinke, as it were hands. And he hath Transuerse will, for to withhold or make retention. And also the vtter Pannicle hath Latitudinall will, to expulse and put out: that by his heat he should helpe the digestive vertue of the stomack, and by other heates giuen by his neighbours, as thus. It hath the Liuer on the right side, chasing and beating him with his lobes or figures: and the Splene on the left side, with his fatnesse and beynes, sending to him melancholie, to exercise his appetites: about him is the Heart, quickning him with his artiers: Also the Braine sending to him a branch of nerues to giue him feeling. And he hath on the hinder part, descending from the parts of the backe many Ligaments, with the Arteries ioyned to the Spondels of the backe. The forme or figure of this stomacke is

long, in likenesse of a Gozde, crooked: and that both holes be in the upper part of the body of it, because there should be no going out of it vnadvisedly of those things which are receiued into it. The quantity of the stomacke commonly holdeth two pithers of water, and it may suffer many passions, and the nether mouth of the stomacke is narrower then the upper, and that for three causes. The first cause is, that the upper receiueh meate great and boysterous in substance, that there being made subtil, it might passe into the nether. The second is, for by him passeth all the meates, with their chylosity from the stomacke to the Liuer. The third is, for that through him passeth all the dole of the stomacke to the guts. And this sufficeth for the stomacke, &c.

The Liuer is a principle member, and officiall, and of his first creation spermatike, complete in quantity of blood, of himselfe insensible, but by accident he is insensible, and in him is made the second digestion, and is lapped in a sinovie Mannicle.

And that he is a principle member, it appeareth openly by the Philosophers, by Auicen and Galen. And it is officiall as is the stomacke, and it is of spermatike matter, and knowie, of the which is engendred his veines. And because it was like in quantity, Nature hath added to it crudded blood, to the accomplishment of sufficient quantity, and is lapped in a sinovie Mannicle. And why the Liuer is crudded is because the Chyle which cometh from the stomacke to the Liuer, should be turned into the colour of blood.

And why the Liuer was ordained, was because that all the nutrimentall blood be engendred in him. The proper place of the Liuer is vnder the false Ribbes in the right side. The forme of the Liuer is gibbous or bunchie on the back side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should be plyable to the stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the potte or Cauldron that hangeth ouer it.

Also the Lungs is bound with his Pellikles to the Diafragma,

ma, and with strong Ligaments. And also he hath Coliganes with the stomacke and the Intrailes, and with the Heart and the Keynes, the Testikles and other members. And there are in him five Pellikeles, like five fingers. Galen calleth the Liuer *Mesa Sanguinaria*, containing in it selfe foure substances, *Natural* and *Putrimentall*. The *Natural* is sent with the blood to all parts of the body, to be engendred and nourished. And the *Putrimentals* be sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in the Liuer, Choller in the Chest or Gall, Melancholy to the Spleene, Flegme to the Lungs and the Iunctures, the waterie superfluities to the Keynes and Vesike. And they goe with the blood, and sometime they putrifie and make feuers, and some be put out to the skinn, and be resolued by sweat, or by Scabs, by Blisthes, or by Impostumes.

And these foure naturall humours (that is to say) Sanguine, Choler, Melancholy, and flegme, be engendred and distributed in this manner: First ye shall vnderstand, that from the spermatike matter of the Liuer inwardly, there is engendred two great Keynes, of the which the first and the greatest is called *Porta*, and cometh from the concauitie of the Liuer, of whom springeth all the small veines *Miseraices*: and these *Miseraices*, be to *Vena Porta* as the branches of a tree be to the stocke of a Tree. For some of them be contained with the bottom of the stomacke: some with *Duodenum*, some with *Iejunium*, some with *Yleon*, and some with *Monoculus*, or *Sacculus*. And from all these Guts they bring to *Vena Porta*, the iaccositie of Chyle, going from the stomacke, and distribute it into the substance of the Liuer. And these Keynes *Miseraices*, be innumerable. And in these Keynes begun the second Digestion, and ended in the Liuer, like as it is in the stomacke the first Digestion.

So it proueth that *Vena Porta*, and *Vena Miseraices*, serue to bring all the succority of all the meate and drinke that passeth the stomacke to the Liuer, and they spread themselves thorough

the substance of the Liver inwardly, & all they stretch towards the gibous (or bowing part of the Liver,) and there they meet, and goe all into one Unity, and make the second great Veyne, called Vena Vli, or Concava, or Vena Ramosa: all is one, and he with his Vates draweth out all the blood engendred from the Liver, and with his branches Ramifying upwards and downwards, carrieth and conuayeth it to all other Members of the Bodie to be nourished with, where is made perfect the third Digestion. And also there goeth from the Liver veynes, bearing the superfluities of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or of the ch:st of the Gall: It is an official Member, & it is supermaticke and sinolie, and hath in it a subtil Will, and it is a purse or a Pannicular Vesicle in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receive the Cholericke superfluities which are engendred in the Liver: The which purse or bagge hath three holes or Peckes; By the first he draweth to him from the Liver the Choller, that the Blood be not hurt by the Choler. By the second Pecke, he sendeth to the bottome of the Stomacke Choler, to further the Digestion of the Stomacke. And by the third Pecke he sendeth the Choler regularly from one Gut to another, to cleanse them of their superfluities and Droffe: and the quantitie of the purse, may containe in it halfe a pinte, &c.

And next is the Splene, or the milke, the which is a supermaticke member, as are other members: and official, and is the receptory of the Melancholious superfluities that are engendred in the Liver: and his place is on the left side, transversely linked to the Stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholious superfluities that are engendred of the Liver which he draweth to him he is nourished with. The second cause is, that the nutritive Blood should by him be made the more purer and cleane, from the Droffe and thickening of the Melancholie, &c.

And

And next of the Reynes and kidneyes: It is to be understood, that within the Region of the Putrites backwards, are ordained the kidneyes to cleanse the Blood from the watery superfluities, and they have each of them two passages or holes, or Peckes: By the one is drawne the water from Venakelis, by two Veynes, which are called Vena Emulgentes, the length of the finger of a man, and issueth from the Liver: and by the other is sent the same water to the Bladder, and is called Poros Vritides.

The substance of the Kidneyes, is Lazarus flesh, having Longitudinall will: and their place is behinde, on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith that mans kidneyes are like the Kidneyes of a Cow, full of hard Concauities, and therefore the sores of them are hard to cure. Also they are more harder in substance, then any other fleshy member, & that for two causes. One is, that he be not much hurt of the Sharpnesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered & cleansed through the same. Also there cometh from the heart to each of the Kidneyes, an arter, that bringeth with him Blood, heat, spirit, and Life. And in the same manner there cometh a Veyne from the Liver, that bringeth blood to nourish the Kidneyes, called Blood Purimentall.

The grease of the Kidneyes or fatnesse, is as of other inward members, but it is an official member, made of thinne Blood, congealed and crubbed through cold, and there is ordained the greater quantitty in his place, because it should receive and temper the heat of the Kidneyes, which they have of the byting Sharpnesse of the Urine.

Now by the kidneyes upon the Spondels, passeth Venakelis, or Venacua, which is a Veine of great substance: for he receiveth all the Putrimentall blood from the Liver, & from him passeth many small Pipes on every side, and at the Spondell betwene the

the shoulders, he diuideth himselfe whole in two great branches, the one goeth into the one arme, and the other into the other, and there they diuide themselves into many Veines and branches, as is declared in the armes.

CHAP. IX.

The Anatomy of the Haunches
and their parts.

The Haunches are the lower part of the Tomb, joyning to the Thighs and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Syfac, the Zirbus and the bones. The part contained outwardly, are the Vezike, or Bladder: the Spermatike vessels, the Matrix in women, Langaon. Perues, Veines, and Arteries, descending downewards; the parts proceeding outwards, are the Buttocks and the Puscles, descending to the Thighes, of which it is to be spoken of in order. And first of the parts containing: as of Myrac, Syfac, and Zirbus, there is enough spoken of in the Anatomie of the Tomb. But as for the bones of the Haunches, there be the parts of the backe three Spondels of Ossa sacri, or of the Haunches: and three Cartiliginis Spondels of Ossa Cande, called the Taile bone.

And thus it is proued, that there is in every man thirty Spondels, and thus they are to be numbred: in the Pecke seauen, in the Ridge twelue; in the Veines five: and in the Haunches five: And it is to be noted, that every Spondell is hollow in the midst: through which hollownesse passeth Nucha from the Braine, or the marrow of the Backe. And some Authours say, that Mynuca is of the substance that the Braine is of: for it is like in substance, and in it selfe giueth

giueth to the Perues both the vertue Spouing and feeling.

And also every Spondell is holden on euery side, through the which holes, both Arteries and Veines do bring from the Heart and the Liuer both Life and nourishment, like as they doe to the Braine: and from the Mynucle of Mynuca, or the marrow of the backe, through the holes of the sides of the Spondels, springeth forth Perues motiues, and there they entermiddle themselves with the strong Ligaments that be insensible, and so the Ligaments receiue that feeling of the Perue, which the Perues taketh of Mynuca. And by this Reason many authours proue, that Mynuca is of the same substance that the Braine is of, and the Mynucles of the Nucha is of the same substance of the Mynucles of the Braine, &c. And each of these Spondels be bound fast one with another, so that one of them may not well be named without another. And so all these Spondels together, contained one by another are called the Ridge bone, which is the foundation of all the shape of the body. They with the last spondell be contained or ioyned to the bones of the Haunches, and they be the vpholders of all the Spondels. And these bones be small towards the tale bone, and broad towards the Haunches, and because they ioyne and make Os Pectinis. And so they be broad in the parts of the Hles, and therefore some authours calleth it Ilea. And each of these two bones towards the Liuer hath a great round hole, into the which is receiued the bone called Vertebra, or the Whorlebone. Also betwix that place, there is a great hole or way, through the which passeth from aboue Os Calcus, Veines and Arteries, and goe into the Thighes. And thus it is to be noted, that of this bone Pecten, and the bone Vertebra; is made the iuncture of the Thigh.

Now to speake of the parts contained, the first thing that cometh to sight is the Bladder, the which is an official member, composed of two Peruous Mynucles, in complexion cold and drye: whose necke is carnosus, and hath Puscles to withhold, and to let goe: and in man it is long, and is contained with the yard, passing through Peritoneum, but in women it is shorter

ter, and is contained within the Vulua. The place of the bladder, is betwene the bone of the Spare and the tayle-gut, called Longaon, and in women, it is betwene the aforesaid bone and the Patrix.

And in it is implanted two long vessels coming from the Kidneys, whose nautes be Porri Vrikcides, bringing with them the vyne or water from the Kidneys to the Bladder, which priuily entreteth into the holes of the Pannicles of the Bladder, by a naturall mouing betwene Tunicle and Tunicle, and there the vyne findeth the hole of the nether Tunicle, and there it entreteth priuily into the concavities of the bladder, and the more that the bladder is filled with vyne, the straiter be the two Pannicles comprest together, for the holes of the tunicles be not euen one against another, & therefore if the bladder be neuer so full, there may none go backe againe. The forme of it is round, the quantitie of it is a Pitcher full, in some more, in some lesse &c.

Also there is found two other vessels, called Vaza Seminaria, or the spermaticks vessels. And they come from Venakelis bringing blood to the Testicles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be put outward, for the Testicles be without, but in women it abideth within, for there Testicles stand within: as it shall be declared hereafter.

Next followeth the Patrix in women: the Patrix in women is an officiall member, compound and perueous, and in complexion cold and drie: and it is the seild of mans generation, and it is an instrument susceptible, that is to say, a thing receiving or taking: and her proper place is betwene the bladder and the gut Longaon, the likenesse of it, is as it were a yard reuerbed and turned inward, hauing testicles likewise, as aforesaid. Also the Patrix hath two Concavities or Selles, and no more, but all beastes haue as many Selles as they haue happes heads. Also it hath a long necke like an Uterall, and in euery necke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the

outer part is open as it was before: and it hath in the midst a Lazartus Pannicle, which is called in Latine Tengito: And in the creation of this Pannicle, is found two vtilities. The first is, that by it goeth forth the Vyne, or else it should be shed throughout all the Vulua: The second is, that when a woman doth set her thighes abroad, it altereth the ayre that cometh to the Patrix for to temper the heate.

Furthermoze, the necke that is betwene these two aforesaid mouthes, in her concavities hath many inuolutions and pleates, soynded together in the manner of Rose leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so that nothing may passe forth but vyne, vntill the time of childing. Also about the middle of this necke be certaine veynes in Maydens, the which in time of deflowring, be corrupted and broken. Furthermoze, in the sides of the outer mouth, are two Testicles or Stones, and also two vessels of Sperme, shorter then mans vessels, and in time of Coyt the Womans sperme is shed downe in the bottome of the Patrix. Also from the Liuer there cometh to the Patrix many Veynes, bringing to the Child nourishing at the time of a womans being with Child: and those Veynes, at such time as the Patrix is boyd, bring thereto superfluities from certaine members of the Body, whereof are engendred womans flowers, &c.

And soasmuch as it hath pleased Almighty God to giue the knowledge of these his misteries and workes vnto his Creatures in this present world. Here I suppose to declare what thing Embreon is, and his Creation. The noble Philosophers, as Galen, Avicen, Bartholomeus, and diuers others, writing vpon this matter, say: That Embreon is a thing engendred in the Mothers wombe, the originall wherof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child: as hereafter more at large shall be declared. First, the field of Generation called the Patrix, or the Mother, is knowne in the Anatomie, whose place is properly (betwixt the Bladder and Longaon) in the

the Woman, in which place is sowne by the Willage of man, a couenable matter of kindly heate: For kindly heate is cause efficient both of doing and working, & Spirit that giueth vertue to the body, and governeth and ruleth that vertue: the whole seed of generation commeth from all the parts of the Bodie, both of the Man and Woman, with consent and will of all Members, and is shed in the place of Conceiving, where thorough the vertue of Nature, it is gathered together in the Celles of the Matris or the Mother, in whom by the way of the working of mans seede, and by the way of suffering of the Womans seede mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embreon. And further it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops of Blood in all the body, and by the labour & chafing of the Testicles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke: wherefore it may not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans sperme which hath contrary qualities: For the womans sperme is thinner, colder, and drier.

And as some Authoys hold opinion, when this matter is gathered into the right side of the Matris, then it happeneth a Male kinde, and likewise on the left the Female, and where the vertue is most, there it fauoreth most. And further it is to be noted, that like as the Renet of the Cheese hath by himselfe the way of vertue of working, so hath the Milke by way of suffering: and as the Renet and milke make the Cheese, so both the sperme of Man and Woman make the generation of Embreon, of the which thing springeth (by the vertue of kindly heate) a certain skin or Caule, into the which it lappeth it selfe in, wherewith afterwaids it is tyed to the Mothers wombe, the which souerking commeth forth with the birth of the Child: and if it happen that any of the skin remaine after the birth of the Child, then is the Woman in perill of her life.

Furthermoze,

Furthermoze, (it is said) that of this Embreon, is engendred the Heart, the Liuer, the Baynes, Perues, Keynes, Arteries, Cordes, Ligaments, Skins, Cristles, and Bones, receiuing to them by kindly vertue the mensuall blood, of which is engendred both flesh & fatnes. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liuer, and Braine. For of the Heart springeth the arteries: of the Liuer, the Veines: and of the Braine, the Perues: and when these are made, Nature maketh and shapeth both Bones and Cristles to keepe and saue them, as the bones of the head for the Braine: the Breast Bones, and the Ribbes, for the Heart and the Liuer. And after these springeth all other members one after another: and thus is the childe bred forth in foure degrees, as thus. The first is, when the said Sperme or Seed is at the first as it were Milke. The second is, when it is turned from that kinde into another kinde, is yet but as a lump of Blood, and this is called of Ipcras, Fetus. The third degree is, when the principals be shapen, as the Heart, Liuer, and Braine. The fourth and last, as when all the other members be perfectly shapen, then it receiveth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Now in these foure Degrees aforesaid, in the first as Milke, it continueth seuen dayes: in the second as Fetus, nine dayes: in the third, as a lump of flesh engendring the perfection of all the whole members, is the space of eightene dayes: so is there fixe and forty dayes from the day of Conception, vnto the day of full perfection and receiuing of the Soule, as God best knoweth.

Now to come againe to the Anatomie of the Paunches: Then come we to Longaon, otherwise called the taile gut, whose substance is Panmicular, as of all the other bowels: the length of it is of a span long. It reacheth nigh to the Keynes, his nether part is called Annis, (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Also there is found in him five Keynes or branches of Keynes, called

called Venæ Emoroidales, and they haue colliganes with the Bladder: wherefoze they are partners in their grieues.

And when this Longaon is raised vp, then yee may see the veynes and artiers, and sinewes, how they be branched and bound downe to the nether parts: the parts proceeding outwardly, are Didimus Peritoneum, the Vard, the Testicles, and Buttocks. And first, it shall be spoken of the Vard, or of mans generatiue members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddes, vnto the Fundament, whereupon is a scame. Wherefoze saith the Philosopher, mans Vard is in the end and terme of the share.

The Vard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Brawnes, Tendons, Veynes, Arteries, Sinewes, and great Ligaments: and it hath in it two Passages, or principall issues, one for the Sperme, and another for the Urine. And as the Philosophers say, the quantitie of a common vard, is eight or nine inches, with measurable bignesse proportioned to the quantity of the Patrie.

This member hath (as sayth Auicen) three holes, through one passeth insensible pelissions and winde, that causeth the vard to rise: the other two holes is declared before. Also the vard hath a skinne, and about the head thereof, it is double, and that men call Præputium; and this skinne is moueable, for through his consecration the Spermatike matter is the better, and sooner gathered together, and sooner cast forth from the Testicles: for by him is had the more delectation in the doing. And the foremost part of the head of the Vard before, is made of a braunie flesh, the which if it be once lost, it is neuer restored againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it be counted amongst the generatiue members, yet it is called a principall member, because of generation. This Vurse was ordained for the custodie and comfort of the Testicles and other Spermatike vessels: and it is also made of two parts, of the inner and of the vster.

The

The vster is compound and made of skime, and Lazartus, Longitudinall and Transuersall, in like manner as the Pyrac. The inner part of the Coddes is of the substance of the Sifac, and are in similitude as two pockets drawn together by themselves, and they differ not from the Sifac: and there be two, because if there fall any hurt to the one, the other should serue. The Testicles or Stones be two, made of Glandulus flesh, or Curnelly flesh. And furthermore, through the Didimus, commeth the Testicles from the Baine, Sinewes, and from the Heart Arteries, and from the Liuer Veynes, bringing vnto them both feeling and stirring, Life, and spirit, and Nutrimetall blood, and the most purest blood of all other members of the Bodie, whereof is made the Sperme by the labour of the Testicles, the which is put forth in due time, as is before rehearsed.

The groynes be knowne: they be the empty Fundures, or purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thighs. The Hipples haue great brawny flesh on them, & from thence descend downwards, Brawnes, Cordes, and Ligaments, moving and binding together the Thighes, with the Haunches themselves.

CHAP. X.

The Anatomy of the Thighes, Legges, and Feet.

The Legge reacheth from the Joynt of the Thigh vnto the extremitie of the Toes, and I will diuide it in parts, as the Armes were diuided. One part is called Coxa, or Thigh, and that is all that is contained from the joynt of the Haunch vnto the Kne. The second part is called Tibia, and that reacheth from the Kne to the Ankle. The third is the little foote, and that is from the Ankle, vnto the end of the Toes. And here it is to be noted, that the thigh, leg, and foote, are compound, and made as the great arme or hand, with Skin, Flesh, Veynes, Arteries, Sinewes,

Sinewes, Braines, Tendons, and Bones, wherof they are to be spoken of in order.

Of the Skinne and flesh there is enough spoken of before. And as of Veines and Arteries in their descending downwards, at the last Spondels they be diuided into two parts, wherof the one part goeth into the right thigh, and the other into the Left: And when they come to the thigh, they be diuided in other two great branches: the one of them spreadeth into the inner side of the Leg, and the other spreadeth into the vtter side, and so by branching, descend downe to the Leg, to the Ankles, and fete, and be brought into foure Veines, which be commonly used in letting Blood, as hereafter followeth.

One of them is vnder the inner ankle toward the hiele, called Soffena, and another vnder the vnder ankle, called Siarica, and another vnder the Hamme, called Poplitica, the fourth, betwene the little Toe, and next, called Renalis. And it is to be noted of these foure great veines in the legges, of the manifold dangers that might fall of them as oft it happeneth. There be many other branches which a Chirurgion needeth not much to passe vpon. The Sinewes spring of the last Spondell, and of Os Sacrum, & passeth through the hole of the bone of the Hippe and descendeth to the Braines, and moueth the knæ and the Hamme, and these descend downe to the ankle, and moue the fote, and the braines of the feet moue the toes, in like manner, as is declared in the bones of the Hand. The first is called Coxa, that is the Thigh-bone, and he is without a fellow, and he is full of Marrow, and is round at either end. The roundnes that is at the vpper end, is called Vertebrium, or Whylebone, and boweth inwards, and is receiued into the bore or hole of the Haunch-bone: and at the lower end towards the knæ, there it hath two rounds, which be receiued into the concavities of the bone of the Legge, at the knæ, called the great ffoflets. Where is also at the knæ a round bone, called the knæ-panne. Then followeth the Legge, wherein is two bones, called Focile Major, and Focile Minor, the bigger of them passeth before, making

king the shape of the Shinne, and it is called the Shinne-bone, and passeth downe, making the inner ankle. The lesse passeth from the knæ backwards, descending downe to the vtter Ankle, and there formeth that Ankle, &c. The bones of the fete are five and twenty: as thus. First, next the ankle bone, is one called in Latine Os alabastus: Next vnder that, towards the hiele is one, called Calcany: and betwene them is another bone, called Os Nauculare. In the second ward there be foure bones, called Raceti, as be in the hands. In the third and fourth wards be fourtene, called Digitori: and five called Pectens, at the extremities of the Toes, next to the Nails. And thus be there in the fote, five and twentie bones, with the Legge from the ankle to the knæ, two in the knæ, and one round and flat bone, and in the thigh, one. And thus you shall find in the whole Legge and fote thirtie bones. And this shall serue for young Practitioners.

Thus farre the Anatomic.





DIVERS THINGS VERY necessary for euey Chyrurgion to haue in a readinesse.

PART. II.

Ad first, for Instruments: as,
 Novacula.
 Scalpellum.
 Forficis.
 Volsella.
 Specillum.
 Latum Specillum.
 Stylus.
 Acus.
 Canalicula Forata.
 Habena ad membra laqueo intercipienda.
 Fascia.
 Panniculi linei ad vulnera abliganda.
 Lintea concepta.
 Auriscalpium.
 Forcipes ad dentes euellendos.
 Ferramentum quo erosi dentes,
 eradantur.
 Vincinas, or (as Celsus calleth it)
 Hamulum retusum.

For

For Medicines.

He must haue in readinesse, Powders, Unguents, and Em-
 plasters; they serue to stop Bleeding, to conglutinate
 Wounds, to cleanse soule and rotten Ulcers, to mollifie hard-
 nesse, to produce a Cicatrix, and Skinne, to remoue away ex-
 crescent and corrupt flesh, to cease paine, to strenthen Frac-
 tures and Lurations.

For Powders.

They are of thre sortz: the first, is to stay Bleeding, as that
 which is framed of Bolus Armonia, of Rosis, of Mastiches,
 and Pollin.

The second is, for fractures of the Skull, and hurts of o-
 ther bones, and is called Puluis Cephalicus, and is framed of
 Radicebus irecos, of Aristolochia, of Pyrrhe, Aloes, and such
 like.

The third is, to remoue away Excrement and corrupt flesh,
 as of Alumen vstum, of Pul. præcipit Mercurij, and such like.

For Vnguents.

He must haue Vnguentum Basilicon, which doth humect,
 digest, and cease paine.

Vnguentum Apostolorum, to cleanse, and mundifie.

Vnguentum Aureum, called of some Regis, which doth incar-
 nate and conglutinate Wounds together.

Vnguentum Rialthea simplex, which doth calesie, soften, hu-
 med, and also cease paine.

Vnguentum album Rhasis, which doth deterge, mollifie, drye,
 and remoue away corrupt and superfluous flesh: And of like
 facultie almost, is Mundificatium ex apio, and Ægyptiacum.

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For

For Emplaſters.

Dlachilon compositum, which doth ripen Apſtumes, and doth mollifie and reſolue hardneſſe, and doth digeſt, and alſo abſterge.

Diſcalceos, commonly called Diapalma, which doth conglutinate Ulcers, produceth Cicatrix and ſkinne, and according to the opinion of Galen, is very fit for the curing of Phlegmon.

Emplaſtrum de Betonica, which is alſo called De lanua, it doth unite and joyne together the fractures of the ſkull, it cohereth the bones with fleſh, it draweth out Spels and ſplinters of bones, it doth alſo abſterge, digeſt and dry, with the like.

Of ſiue Hearbes which a good Chirurgion ought alwayes to haue.

There be ſiue Herbes that a good Chirurgion ought to keepe all the yere, and they be good for wounded men, and theſe hearbes muſt be dyled and made in powder, and keepe them all the yere, viz. Houſe-care, Pimpernell, Auence, Valerian, and Gentian, of each a like quantitie, but take of Houſe-care the weight of all the other hearbes when they be dyled, take demi-ſpoonefull in ointment, or in ſome other licour which is according to the ſickneſſe, and let him drinke it, and the medicine is as good as a ſalue for any wounded man, as may be had ſo to heale him. Alſo the herbes that draweth the wound, are Occulus Chriſti, Pather, Bugle, red Colwortis, and Dypine. Theſe be the ſoueraigne pepper hearbes for the Feſter, hearbe Roſherk, Bugle, Sannicle, Hemprope, Moxell, Kew, and Sauorie, take good heed of theſe hearbes, and ye ſhall be the better.

OF



OF WOUNDS.

PART. III.

A Definition of Wounds by their cauſes.



Wound is a ſolution, ſeperation and recent breach of unity, of that that beſore was a continuity without putrified matter, which corruption giueth the name of an Ulcer to the ſolution, and no more a wound.

The cauſes of wounds are duall, viz. firſt by the violence of bodies without life, as we ſimply call an Inciſed wound, as when it is cauſed by edged Inſtruments. Secondly, we call it a Stab or pundure, cauſed by the force of Daggers and the like. Thirdly, we call thoſe Contuſed wounds, cauſed by violent uſe of the object, being ſome weighty thing (caſt as a Stone, or ſtroake with a Staffe, or their ſimilies) againſt the ſubject receiving their forces, differing in their appellations by the diuerſity of their cauſes.

Or ſecondly, wounds are cauſed by liuing things, as a wound that is of biting, ſcratching and the like, and for theſe cauſes they differ in their appellations.

Alſo the difference of wounds, are taken eyther from their cauſes by which they are inflicted, or from their accidents, viz. the indication of the place wherein they are ſituated. Alſo, the

the place maketh difference thus : eyther they happen in the similar parts, as the flesh, Artery, Veine, &c. or in the organical or instrumentall parts, as some intire and whole bulke, truncke, or fully compleat member, or limbe, viz. The Head, Necke, Brest, Belly, &c. Wounds of the Head grow moze particular, because that parts belonging thereto be of moze note; as the Face, Nose, Lippes, Eyes, and Eares : wounds of the limbes, are of the Shoulders, Armes, Thighes and Legs. Of the similar parts also, some are sanguine, as the flesh, whose wounds are eyther simple, deepe, hollow, plaine, or proud with flesh. The Spermaticke likewise, are eyther hard or soft; the soft parts, as the Veines, Arteries, and Sinewes, being wounded we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call a wound in the Bone.

So Wounds deriue their Prominations from the cause, place and similitudes thereof.

What Wounds are.

Wounds are these, which in Latine are called *Vulnus*, of the vulgar *Vulner*, and they are of two kindes, that is, Simple and Compound: the simple are those, that are onely in the flesh: the compound are those, where are cut Sinewes, Veines, Muscles and bones, and these are of diuers and sundry kindes, and the difference that is among them, is by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some go right, some ouerthwart, that offend diuers places of the body: the simple are of small importance, if they keepe them cleane and close shut Nature will heale them, without any kinde of medicine: but those where veines are cut, had neede of some Art or Practice, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open but to close it by very close, so that the veine may heale, and those where sinewes are hurt are of great importance, and would be healed with great speed,

so

so the sinewes may ioyne with moze ease. But those where bones are hurt, are of great importance, for if the bone be separated from the other, of necessity it must be taken forth before the wound be healed: so that by this meanes every one may know, what Wounds are and their kindes.

In the Curing of greene Wounds consists a five-fold scope or intention.

The first, is to draw out that which is sent into the body, whether by Bullet, Wood, Bone, or Stone; or Arrowes, Darts, and such like. The second, is a Coniunction and uniting of parts diuided. The third, is a retayning of those parts united in their proper seate. The fourth, is a Conseruation of the parts of the substance. The fifth, is a prohibition and mitigation of accidents.

For the first intention, it is performed eyther with fit and conuenient Instruments, or with attractiue Medicines, where by things that are infused are drawne out. Which Medicines are these:

Radix Aristolochiæ.
Arundis.
Anagallis.
Thapsia.
Ammoniacum.
Saga Penum.
Dictamnium.
Rana combusta. Or,
Emplastrum Avicennæ, so much commended by Guydo.

The second and third intention, is performed by binding and Ligature, if the wound be simple and small, and in a place where it may fitly be performed; yea, although it be large, so it may be easily bound, as in the Muscles of the Arme, and such like.

like; but if it happen that Ligature will not setue, then must be added the helpe of the Needle, being very carefull to handle the party gently, and to place it in his due seate.

The fourth intention, is perfozmed and accomplished, by appointing of a fit and conuenient Dyet, according to the strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, doth very much auaille in resisting of Symptomes, we also adde Blood-letting and Purging of humors to aboyd accidents, also the part is to be contained in his due place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be somented with astringed Wine.

The fift intention, is in the correcting of accidents, which is Flux of blood, Dolor, Tumor, Paralysis, Convulsion, Feuer, Syncope, Delerium, and Itching.

But this is to be obserued in the Flux of blood: whether it hath flowne sufficiently or no; if otherwise, the fluxe is to be suffered; for after a sufficient fluxe, the wound both remaine dry, and is so much the nearer cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wound bleed not sufficient, we must open a veyne for reuulsion, according to the greatnesse of the affect, and the nature of the wound: especially when thzough paine or other cause we feare inflammation or a Feauer.

How a sicke man should Dyet himselfe
being Wounded.

A wounded man, or a man soze beaten being sicke, must be kept from Milke, Butter, Cheese, Hearbes, Fruits, Fish, (except fresh water Fish) Women, Garlike, Onions, Leekes, Beason, &c. also diuers sorts of flesh must he not eate, as Wolfe, water Fowles, Goose, or Ducke, nor drinke to much Strong Wine. But may eate Hozke, Butten, Chicken, Henne, or Capon.

REME-



REMEDIES FOR all Captaines and Souldiers that Travell, cyther by Water and by Land.

PART. IIII.



There are thze infirmities that offend the Souldiers in the Campe, aboue all the rest, the which are these: Feuers, Wounds, and Fluxes of the bodie: the which thou mayest helpe in this order following, with these Medicines: that Quintessence of Wine, our Balsamo, magno Liquore, Quintessentia, and Spice Imperiall: And the order to vse them is thus: When any hath a Feuer or Fluxe, then presently when the Disease beginneth, let him bleed in one of the two Veynes vnder the Tongue, cutting it ouerthwart, and this thou shalt doe in the Euening: then the next morning, take a Dose of your imperiall powder mixt with Wine, and this you may doe without any Dyet, or straight order: that being done, giue him thze mornings together, halfe an ounce of our Quintessence solutiue, with Broth: but if it be a Fluxe, and that the Patient is not cured, let him stand in a cold Bath of salt water

water of the Sea, thre or foure houres or more, and he shall be perfectly holpe.

Then as concerning Wounds, as well Cuts as thrusts, and as well Galling with Arrowes, as Hargabush shot, and other sores, thou shalt cure them thus. The first thing that thou shalt doe to them, is, to wash them very cleane with Wine, and then drie them well, then put therein our Quintessence of Wine, and presently joyne the parts together, and sowe or stich them close, then put thereupon five or six drops of our Balsamo, and upon the wound lay a cloth wet in our Magno-Licore as hot as ye may suffer it, and this ye shall do the first day: then the next day follow this order. First, put thereon our Quintessence, and a little of our Balsamo, and then our Magno Licore very hot, and neuer change that medicine. And this done, the wound shall be whole with great speed, and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds eyther by Cut, Thrust, galling with Arrowes, or Hargabush shot, or otherwise.

The first thing that ye shall do, is to wash the Wounds very cleane with Wine, and then drie it very well: then put therein Quintessence of Wine, and presently joyne the parts close together, and stich or sowe them well; but in any wise sowe nothing but the Skinne: for otherwise it will cause great paine: then put thereon five or six drops of our Balsamo, and upon the Wound, lay a cloth wet in our Magno Licore, as hot as they can suffer it, and this do the first day. Then the next day follow this order. First put thereon our Quintessence and then a little of our Balsamo: and then annoint it very well with our Magno Licore, as hot as it may be suffered: Neuer changing this Medicine untill it be whole.

Of

Of Wounds in the Head, with fracture
of the Bone.

Wounds of the Head with fracture of the Bone, of the common Physicians and Chirurgions, are counted difficile to bee healed, because thereunto belongeth great Art or Cunning: for they open the flesh, and raise the Bone, with many other things, of which I count it superfluous to entreat of, because that many be holpen without them. For alwayes when the Physicians or Chirurgions doe offend the Wound for alteration or corruption, Nature it selfe will worke very well, and heale it without any aide. But with our Medicines they may be holpen with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mitigate the paine. And the order to cure those kinds of woundes are thus. The first thing that is to be done in those Woundes, is to joyne the parts close together, and dresse them upon the wound with our Oleum Benedictum, and upon the Dyle lay cloathes wet in our Magno Licore, as hot as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo Benedicto taketh away the paine, and keepeth it from putrifaction and creposueth. Our Magno Licore digesteth, mundifieth, and incarnateth and healeth. And therefore this is the best medicine that can be used in these woundes.

For hereof I haue had an infinite of experiences, the which hath been counted myracles: and therefore I haue let the world to vnderstand thereof, that they may helpe themselves if neede shall serue.

Of Woundes in the Head, where the Bone
is not offended.

Wounds in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpen:

R 2

for

so; you shall doe nothing, but to keepe it from putrifaction, and defend it from inflammation; which are easie to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoynt it round about with our Oleum Philosophorum, Deterchiachina, and Sera. And to keepe it from inflammation, you shall wash it with our Quintessence, and vpon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily, and shall not need to take away any blood, nor yet to keepe any dyet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order I haue vbled a long time, as diuers of my friends can testifie.

Of Concussions or Bruises, as well in the Head
as any other place.

Concussion or bruises in the head or any other place of the body, of the ancient Physicians hath bene counted dangerous to heale, for they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, for by me those concussions or bruises is very easie to be dissolved without maturation: and that I doe with our Oleo benedicto, and Magno Licore, as much of the one as of the other mixt together, and made very hot as you can suffer it, and then wet clothes twice a day, and in thre or foure dayes at the most they shall be dissolved: and this it doth, because this remedy subtiliseth the humors, and openeth the Pores, and draweth forth the matter that is runne into the place offended, and so by those meanes they shall be holpen with this remedy: I haue cured hundreds, when I was in the warres in Africa, in Anno 1551. when the said Citie was taken and destroyed by the Campe of Charles the fifth, Emperour.

OF

Of Wounds in the Necke, and the order to be used
in curing them.

VVounds in the necke are very hard to be cured, and long before they heale, and this cometh, because next are all the ligaments of the head, as bones, sinewes, veynes, flesh, and skinne, all instruments that hold the head and the body together, without the which a man cannot liue, and therefore those wounds are so perillous to be healed, seeing therein to runneth so great a quantity of humors, that they will not suffer the wound to be healed.

The true way therefore to helpe those wounds, is to stitch them well in his place, and dresse it vpon the wound, with clothes wet in Oleum Benedictum one part, and Magno licore thre parts, mixt together, as hot as you can suffer it. And vpon the cloth lay the powder of Mille-foyle, and this thou shalt doe once in 24. houres, and so that shall helpe them quickly: giuing you great charge that you change not your medicine; for it mundifieth, incarnateth, and healeth the wound without any further helpe, for I haue proued it an infinite and many times.

Of Wounds in the Armes, and their importances
and Medicines.

VVounds in the Armes are dangerous, for that there also are a great number of sinewes, Cartilagines, Veynes, Muscles, and other dangerous things, as it is well seene in wounds in the armes, how that thereunto runneth a boundance of humors, and there cometh alteration, Inflammation, and Impostumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, where-with thou shalt helpe any sort of wound in the arme, without any alteration, and with a little paine, and the secret is this.

D. 3

Dress

Wesle the Wound upon the upper parts with our Magno Licore, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine, for with this thou mayst helpe all Wounds in the armes with great speed, and it is one of the greatest secrets that can be used for the wounds in the armes: and proved by me infinite times.

Of wounds in the Legs, and their parts.

Wounds in the Legs are in a manner of the same quality as those in the armes, because the Legges are of their proper qualitie and nature, compounded of the like substance that the armes are: that is, in skinne, flesh, Muscles, veynes, Arteries, and Bones: and these, when they are offended or wounded, are very perillous, because unto them runneth great quantity of humors, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Ancients, it were great trouble to the Chirurgion: and pittie to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Ancients. But when thou hast occasion, joyne unto the skill of thy Art the vse of these Medicines, our Quintessentia, Balsamo, Magno Licore, Oleo di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper qualitie subtiliateth concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Caliditie and humidity, preserveth from Putrifaction, and naturally maketh the flesh to joyne and grow together, and that in short space. Therefore consider well, which worketh better Effect, ours, or the Ancients, and vse them at thy discretion.

A

A discourse vpon old Wounds, which are not yet healed; with their Remedies.

When that Wounds are ill healed, and that therein cometh Impostumations, and that the part of the wounds, be indurated and full of paine, then vse this secret of our Invention, which was neuer yet seene nor heard of the Ancients, nor yet of our time, but of vs. When thou findest such a cause, wash the wound well, and make it cleane round about, and then wash it with our Quintessentia Vegetabile, and Wash it wel thow, so that the sayd Quintessentia doth open the Pores, and subtiliateth the matter, and causeth the humor to come forth.

This being done, annoynt it all ouer with our Magno Licore, and this done, within three dayes the Patient shall feele great ease, and in short time after he shall be whole. This is one of the most noblest Medicines that can be made: for it takes away the hardnesse, healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when hast is required.

If thou wilt cure these Wounds, presently joyne the parts together, and wash it with our Aqua Coelestis, and Oleum Balsamo, of our invention, and lay a Cloth wette in the same thereon.

To heale a wound quickly.

Wash the Wound well with our Aqua Balsamo, and close it up; and thereupon lay the Cloath of the Dyle Frankensence, and so by this meanes thou shalt heale any great wound quickly: for I haue proved it infinite times, to my great credit.

To

To heale a wound quickly, that is in danger
of any Accident.

Wounds in some parts of the Body are very dangerous
of life, and especially where the Sinewes or Veines
be (cut or pierced) or Veines or Muscles be hurt, or
Bones broken, and by an infinite of other particulars, which
being open or ill healed, the Patient may be in danger of life,
because the Air doth entred in, and causeth paynes and infla-
mation; and therefore to auoyd all these aforesayd matters, so
that the wound shall haue no detriment, vse this remedy. First
joyne the parts close together, and put therein our Quintes-
sence, and lay a cloth wet in our Baulme, and binde it fast that
the Ayre come not in: for it is very hurtfull. You shall under-
stand, that these be two of the best experienced Medicines that
may be found: because our Quintessence doth assubtilitate the
Blood, and taketh it forth, and taketh away the pain. And the
Baulme doth warme and comfort the place offended, and will
not suffer any Matter to runne therein by any meanes: for
this is most true, as I haue proued diuers and sundrie times,
and alwayes haue had very good successe.

To stay the fluxe of Blood in Wounds.

When there is a fluxe of Blood in any wound, by rea-
son of some veyne that is cut, and that the Chirurgeon
would stop it, it is necessary, that he put into it our Quintes-
sence, and then to stitch it by very close and hard, and vpon the
wound strowe the blood of a Span dyed, made in powder, and
lay vpon the wound a cloth wet in our Baulme artificially,
very warme, and vpon that binde the wound very strait
with Ligaments, and euery day twice wash it with our Quintes-
sence, and round about it annoynt it with our Baulme, and
also cast therein our secret powder for wounds, and that doe,
Mornning

Mornning and Euening euery day without opening the wound,
and in short time it will remaine well, giuing you charge
that the wounded person doe keepe no strait dyet, because
nature being weake relaxeth the veynes, and that causeth the
fluxe of blood.

Another for the same.

First stitch the wound close, then cast thereon mans blood,
and binde it somewhat hard, so let it remaine foure and
twenty houres: and when you vnbinde it, take heed you re-
moue nothing, and cast thereon mozedyed blood, and annoynt
it round about with Oleum Philosphorum Deteribinthina
and Cera, and binde it againe other foure and twenty houres,
and then binde it gently, and annoynt the wound with Oyle of
Frankensence, and in short time it will be perfectly whole.

A defence to be layd vpon Wounds.

Take perfect Aqua Vitæ of good Wine, what quantitie you
will, and put therein Hypericon, Spilsoyle, Viticella, and
Betonie, and then let it stand certaine dayes close stopped, and
when ye will vse it. wet a cloth therein, and lay it round about
the wound, and thou shalt haue thy intent, to the great satisfac-
tion of the Patient.

A secret Powder for Wounds.

Take Hypericon flowers and leanes, Spilsoyle, and Viti-
cella, and stampe them well together, and strews it vpon
the wound, and round about the wound when it is dyed,
and it doth defend it from accidents.

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To

To make a resolute Plaister of great vertue. This Playster is to resolve Tumours and hardnesse. if it bee layd thereon very hotte, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this Order.

Take common Ashes, that are well burnt and white, and finely seared, one pound, Clay beaten in fine powder halfe a pound, Carab one ounce: mixe all these in an earthen dish on the fire, with Oyle of Roses, in forme of a liquid Unguent, and that ye shall lay vpon the place grieved, as hot as ye may suffer it, and change it morning and Evening, and ye shall see it worke a marvellous effect. Moreover, when the Pelechie cometh forth of a diseased, let him be folded in the same remedy very hot, and in foure and twenty houres ye shall see holpe, if ye be first well purged: for this is a great secret which I haue reuealed. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feuer.

To make a maturative Plaister of great vertue. This maturative doth open an impostume without instrument or paine: And the order to make it is this.

Take the yolke of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to supuration, and breake it, lay on this Plaister Morning and Evening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

A Composition of great vertue against all Vlcers and Sores.

Take Oyle of Myrtill that is perfect, as much as you will, and put it in a Glasse, with as much Oyle of Tartar made by dissolution, and so let it stand ten dayes: then take one scruple of that, and one ounce of pure Aqua Vitæ, and mixe them together, and therewith wash the hollow Vlcers, and they will heale in short time. It helpeth any crude kinde of scabbe or soze that is caused of the euill qualitie of nature.

A Note of a certaine Spanyard, wounded in the head at Naples.

There was a certaine Spanyard called Samora, of the age of foure and thirty yeares, of complexion cholericke and Sanguine, the which was wounded in the left side of the head, with incision of the Bone. Also ye shall vnderstand, that in Naples the ayre is most ill for wounds in the Head, by reason that it is so subtil, and for that cause the Doctors did feare the Cure: Nevertheless I dressed him with our Magno Licore, and Balsamo Artificio, keeping the wound as close as was possible, anoynting it onely vpon the wound, and so in fourtene dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that Citie.

For to heale Hurts and Wounds.

Take Mallowes and seeth them well, and when they be sodden, take and stampe them, and take hie Barboles grease and cleane Barley-meale, and mingle the Iuyce, the Beale, and the Grease all together, and make a Salve thereof, it is a ready healer.

To stanch the bloud of a Cut.

Take a good handfull of Nettles and bruse them, and then lay them vpon the wound hard bound with a cloth, and it will stent presently.

Another for the same.

Take Hogg dung hot from the Hog, mingle it with Sugar, and lay it to the wound.

For to staunch the bloud of a Wound.

Take a Linnen cloth, and burne it to powder, and binde it to the wound or Meyne that is hurt.

The Lord Capels Salve for Cuts or Rancklings, comming of Rubbings: it is also good Lip Salve.

Take a pound of Bay butter and clarifie it, then take the purest thereof: also take three ounces of English ware, and two ounces of Roze, and clarifie them by themselves, then boyle them altogether, when it is boyled, coole it, and after keepe it in the Cuke, or otherwise as your Salve.

For to draw and heale a Cut.

Take the Juice of Smalledge, the Juice of Bugle: of each a quantitie: take also Ware, Rozen unbrought, Shæpes Suet, Déeres Suet, of each a like quantity, Ballet oyle, Turpentine, but a little; Frie them all, and scrape a little Linte, and lay a little salve vpon the Linte, and put it in the Cut, and then lay a Plaster ouer it.

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A Salve for fresh Wounds.

Take Hartsgrease and Turpentine, of each foure Dunces: oyle of Roses, Frankensence and Masticke, of each one ounce, and so make your Salve.

A Salve that cleanseth a Wound and healeth it.

Take white Turpentine untwashed foure ounces, the yolke of an Egge, and a little Barley meale: and so make a Salve.

To kill dead flesh.

Take the Juice of Smalledge, and the yolke of an Egge, Wheaten flower, a spoonfull of Honie: and mingle all these together, and drop it into the Soze, or otherwise make a Plaster: Fine Sugar scraped into powder will doe the same.

A Playster for old Sores.

Take Litarge of Gold, one pound, oyle of Roses two pound, white Wine a pinte, Wine a pinte, Vineger halfe a pint, Ware, Frankensence, and Myrre, of each two Drams, and so make your Plaster according.

For Canker, Fistula, Warts, or Wounds,
new or old.

Take a Gallon and a halfe of running Water, and a pecke of Ashen ashes, and seeth them, and make thereof a Gallon of Lye, and put thereto a gallon of Tanners wole, and powder of roch Allome, and Gadder a pound: and seeth all these, and let your Panne be so great, that it be little more then halfe full, and

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when

When it riseth in the seething, stirre it downe with a lable, that it runne not ouer, and let it stand thre or foure houres till it be cleere, and all that is clere straine it throught a good thick Canuas, and then wet therein a ragged cloth, and long linc, and lay it on the soze, and this is good for all the diseases aforesaid.

A Salve for any Wound.

Take Housleake, Marygold leaues, Sage, Betonie, and garden Pallowes, of each one handfull, stampe them, and straine them, then take the iuyce, halfe a pound of fresh Butter, one penyworth of fine Turpentine very well washed, one penyworth of Aqua composita, and an Dre gall, mixe them all together, and boyle them moderately vpon the Imbers, and so make a Plaster.

To helpe the Ach of a Wound.

For Ach of a Wound, stampe Fennell, with old Swines Greace, and heate it, and binde it thereto. Recip. the iuyce of Smallage, Honey, old Swines greace, and Rye meale, and apply it Plasterwise.

To heale Wounds without Playster, Tent, or Oyntment, except it be in the Head.

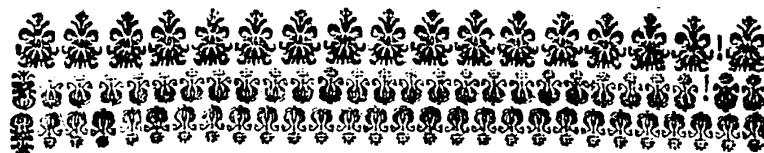
Stampe Fennell, Parrotw, Buglasse, ana. white Wine, and so drinke it 2. or 3. times a day till you be well. Dire Swines greace with Honey, Rye meale, and Wine, and boyle it and vse it, if it heale too fast, put in the iuyce of Wyonie a little, bzuise Alep and put in while the Wound is raw is very good.

To heale a wound that no scarre or print thereof shall be seene.

Rose Lilly roots, and grinde them with Swines greace, and when the wound is healed, annoynt it therewith often.

Thus much concerning the Cure of Wounds.

OF



OF THE BATH OF Bathe, in England.

PART. V.

The rare Treasure of the *English* Baths.

Written by WILLIAM TURNER,
Doctor of Physicke.

Gathered and set forth for the Benefit and
Cure of the Poorer sort of people, who are not
able to goe to the Physitians, by WILLIAM
BREMER, Practitioner in Physicke, and
Chyrurgerie.

CHAP. I.



Although there be a very excellent and whole-
some Bath within the Realme of England,
yet for all that, I reckon that there are many
in the North parts, which being diseased
with soze diseases, would gladly come to the
Bath of Bathe, if they knew that there were
any there, whereby they might be holpen, and
yet know not whether there be any in the Realme or no.
Where,

Wherefoze, ſeing that I haue wit of the Bathes that are in forraigne Countries, therefoze I thought good to ſhew the vertues of our owne Bathes : foꝛ if they be able to helpe mens diſeaſes, what ſhall men need to goe into farre Countries to ſeeke that remedy there which they might haue at home.

The Bath of England is in the Weſt Country, in Somerſetſhire, in a City called in Latine Bathonia, and Bathe in Engliſh, of the Bathes that are in it. This City of Bathe is ſittene miles from Welles, and ſittene miles from the Noble Citie of Briſtowe. The chiefe matter whereof theſe Bathes in this City haue their chiefe vertue and ſtrength, after my judgement is Wymſtone, and of my judgement are diuers other, which haue examined them as I haue done, when I was at the Bathes with a certaine man diſeaſed of the Goute, I went into them my ſelfe with my Patient, and brought forth of the place next vnto the Spring, and out of the bottome, ſlime, mud, bones, and ſtones, which altogether ſmelled evidently of Wymſtone, if that a man may iudge the matter of the effect, may gather that Wymſtone is the onely matter in theſe Bathes, oꝛ elſe the chiefe that beareth rule in them : foꝛ they dye by wonderfully, and heale the Goute excellently, and that in a ſhort time, as with diuers others, one Miles Somelimes, one of my Lord of Somerſets Players can beare witneſſe : which things are no light tokens that Wymſtons beareth the chiefe rule, ſeing that neyther by ſmelling noꝛ taſting, a man can ſeele no other matter oꝛ Mines to raigne there.

If there be any thing lightly mingled with the Wymſtone which I could not perceiue, it muſt be Copper : foꝛ whileſt I walked about the Mountaines, out of the which the Bathes doe ſpring, I found here and there little pieces of Marquelieth and Stones, mingled with Copper, but I could by no ſence oꝛ wit perceiue, that the Bathes had any notable quality thereof : then ſeing that there cannot be found any other Mine oꝛ matter, to be the chiefe ruler in theſe Bathes then Wymſtone,
we

we may gather, that theſe Bathes are good foꝛ all thoſe diſeaſes, which all learned Phiſitions write, that all other Bathes, whoſe chiefe ruler is Wymſtone, are good foꝛ.

Actius writing of naturall Bathes, wherein Wymſtone is eyther the onely Mine, oꝛ matter of them, oꝛ chiefe matter thereof, ſayth thus as followeth hereafter. The Bathes of Wymſtone ſoften the ſinewes, ſwage the payne that a man hath in deſiring to goe off vnto the ſchoole, and when he commeth, he can eyther doe little oꝛ nothing. They ſcoure and cleaſe the ſkinne : wherefoze they are good foꝛ the white Poxew, and blacke, foꝛ the Leproſie, and foꝛ all Scabs and Scurffes, foꝛ old ſores and botches, foꝛ the falling of humors into the joynts, foꝛ an hardened Pilt, oꝛ the Cake in the left ſide, foꝛ an hardened Pother, foꝛ all kinde of Palfies, foꝛ the Sciatica, and foꝛ all kinde of Itch oꝛ itching. But the Bathes of Wymſtone hurt the Stomacke and marre it : thus farre writeth Avicen.

Agricola in his Bookes of thoſe things which flow out of the earth, writeth thus of Bathes of Wymſtone. The Bathes of Wymſtone doe ſoften the ſinewes and doe heate, they are good therefore foꝛ Palfie, foꝛ places eyther pulled in too much, oꝛ ſtretched too farre forth : foꝛ the ſhaking oꝛ trembling of any member, and they ſwage ache, and draw out ſwelling of the limmes, and drawe and ſcatter them away. They are good therefore foꝛ the Goute in the hands, foꝛ the Goute in the ſafe, and foꝛ the Sciatica, and all other diſeaſes in the joynts : they ſwage alſo the paines in the Liuer and Pilt, and drawe away the ſwelling of them both : they ſcoure away freckles, and heale Poxewes, and Scabbes : but they vnder and overthrow the Stomacke. When ſeing (as I ſaid befoze) our Baths of Bath, haue their vertue of Wymſtone, they that are diſeaſed in any of the aboue named diſeaſes, may goe thither, and by the helpe of Almighty God be healed there.

When thoſe Bathes haue of long time bene knowne, even about a thouſand yeares, eyther the vlearnedneſſe, oꝛ the enuie
cuſneſſe

ensnesse of the Physicians, which haue bene in times past, is greatly to be rebuked, because either for lack of learning, knew not the vertues of these Bathes, or else for enuiousnesse, would not send the sicke folkes, whom they could not otherwise heale vnto the bathes, for all men can tell, very few in times past haue bene by the aduise of the Physicians sent vnto the bathes, but now in this our light and learned time, after that so many learned Physicians haue so greatly commended these bathes, I doubt whether the niggardly liberality, or the vnnatural vnkindnesse of the rich men of England is moze to be dispraised, which receiuing so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe penny for Gods sake vpon the bettering and amending of them, that the poore sicke and diseased people that resort thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfights, Tennis playes, Parkes, Banquettings, Pageants Playes, and seruing onely for a short time, that pleasure of times, but of private persons which haue no need of them, but I haue not heard tell that any rich man hath spent vpon those notable baths, being so profitable for the whole Commonwealth of England one groate these twentie yeares.

He that hath bene in Italie and Germany, and had seene how costly and well fauoredly, the bathes are trimmed, and appointed there in diuers and sundrie places, would be ashamed that any stranger which had seene the bathes in our raigne lands should looke vpon our Bathes, for he would thinke that the stranger would accuse vs English men of three things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of unkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of deadly filthinesse, because we make no partition betwene the men and the women, whilst they are in bathing, but suffer them contrary both vnto the law of God and man, to goe together like unreasonable beasts, to the destruction both of body

and

and soule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this.

First and before all other things, my counsell is, that euery Bath haue an hole in the bottome, by the which, the stopple taken out, the Bath should be cleansed and scoured euery foure and twenty houres, at the least once, and that I would aduise to be done at eight a clocke in the afternoone, that against the morning it might be full of fresh and wholesome water, against the time the sicke folke come to it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse jeopardie in taking of new, which may easily come vnto a man, if hee goe into a Bath wherein a sicke man, namely if hee be sicke in a smiting or infectiue disease, hath continued.

It were also meete, that euery Bath had a Couering about it, or at the least it should be so builded, that in the time of soule weather it might be couered; notwithstanding I would (least such places should be open, that the Mapors might goe out, that they that haue ill Heads be hurt with the Mapors which are too much holden in. I thinke also that it were necessary that certaine Lotts should be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be seene in the Baths, might euer haue (as often as they need, fresh water drawne vnto them) through an hole, wherewith they may haue to bathe themselves in vessels of wood, made for that purpose: provided with all foresight, that not one drop of the water which they in the Lotts haue occupied, fall not in againe into the principall Bath, but be conuered out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the Lotts should be so builded, that onely a Bucket might goe downe into the bath, saving that little portion (whereby

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water

water may be draine by throughe, to serue them that are in them, and such a fit place might be deuised to draine water throughe, that it might serue for halfe a dozen Chambers above, or more. This were also necessary, that in one of the Bathes, should be builded ouer the hottest place that there is, a little house, after the manner of a Scaffold, very nere vnto the Water, after such a manner, that the hote Vapors might strike hote vpon certain places of mans body; For this manner of reseruing of the hote vapors, is much better for some kind of Dropsies, or Coughs, then the water it selfe is; therefore these things is not to be forgotten. This were also necessary, that not onely certaine severall bathing places should be appointed for women alone, but also that others should be appointed for such persons severally, as are sicke in smiting, infectious, or horrible diseases.

Furthermore, because Almighty GOD hath shapen and made Hearbs, Stones, Gummes, Mettals, and Medicines, of diuers other things, principally for Man. It is to be thought that his Will is, that the same should sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Hearbs and Medicines made of diuers other things, should be giuen to the Beasts that serue vs: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would with that one or two Bathes in some conuenient place, might be draine out from one or two of the hottest Bathes, and then would I haue so deuised, that the Horses that haue diseases in the Legs and Joynts, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easily be brought to passe, if that two holes be made with Copples, the one higher, and the other lower, that a man may let the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily, that the Bathe of Bimstone within the space of a Moneth, healeth Splents, Spauens, and all knobs, hard lumps, and swellings, if they be not very old, fretting and frowning farces, or Fashions, or all such like diseases that are without. If the Horses by the aduice of a cunning Horseleache, haue giuen them a conuenient drinke before they come to the Bathes, and ordaine for them such Emplasters and Powders as are meet for them to vse in the Bathing time: but whilst they stand resting of themselves out of the Bathe, my aduise is, that they that haue not much money to bestow vpon Horseleaches, that they lay in good quantity, the Olyme and Grounds of the Bath, vpon the sore places of the Horses, all that time that they are out of the Bath, resting them in the stable, betwene one Bathing time and another. But I would not that the horse should be exercised in the Bathing time, for that is not my meaning: for I would that a Horse should be as well exercised as a man, and so much more as he is stronger then a Man, except the diseases be in his Feet, and then are they more measurably to be exercised.

And for the Dyet that men should keepe at this Bath of Bathe, hereafter ensueth, with diuers other necessary Rules needfull to be obserued of all those that enter the said Bath.

CHAP. II.

Certaine Rules to be observed of all

them that will enter into any Bath, or drinke
the water of any Bathe.

The Counsell of learned and wise Physicians is, that they should not at any time goe into any Bath, to seeke remedy for any sickness, except it be such a one, that almost the learned Physicians dispaire of the healing of it: if God haue smitten you with any disease, before you goe

to any Bath, for the healing of it, call to your remembrance, how often and wherein you haue displeased GOD, and if any of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorie for it, and aske GOD mercy for it, intending and promising by his mercy and grace, neuer to fall into the same againe. This Counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. My Sonne in the time of thy sicknesse, faile not (but that thou pray to Almighty GOD) for he will helpe thee: Leauē off all sinning, and shew out thy straight Hands, and cleanse thy Heart from all sinne, & deale Almes, and then giue place to the Physitian, and let him come vnto thee, as one that God hath sent vnto thee. And a little after he doth plainly declare, that Sicknesse cometh from the punishment of sinne, where he sayth: Hee that will sinne against his Maker, bleseth to fall into the hands of the Physitian. As Christ in the first of Iohn doth also meane, when he said vnto the blind man hee had healed, Goe and sinne no more, least worse things chance vnto thee. Howbeit, we may iudge no man to be a greater sinner then another, because he is oftner sick then the common sort be: for God sendeth vnto good men oftentimes sicknesse, not for the sinnes they haue done more then other men, but to keepe them in good order, that the flesh rebell not against the spirit. For if that many infirmities had bene a sure token that a man were a great sinner, then should Timothy, which had many infirmities and sicknesses, as Paul writeth, bene a very great sinner: but he is not so, therefore that argument is not true.

But whether Sicknesse come for to punish sinne, or to hold a man in good nurture and obedience, all Sicknesse cometh of God: Wherefore, for whatsoeuer cause it cometh of, befoze ye aske any helpe of any worldly Physitian, ye must make your Prayers to Almighty GOD, (as the good King Ezechias did,) and if it be meet for you to be healed, you shall bee healed as he was.

Then after ye haue confessed your selfe vnto Almighty GOD

GOD, and to such as ye haue offended; in the Name of God Aske counsell of some learned Physitian who is sent of God, and not of some selfe-made Idoll, who is onely of himselfe: if hee can (vsing all the lawfull meanes commonly wont to heale such diseases as ye are sicke on) and if ye feele your griefe no better, then it shall be high time to goe to the Bathes as to the Hot Anker.

Before ye goe to the Bathes, in any wise ye must goe to some learned Physitian, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your disease, and there after his Counsell, vse such Meets as shall be most fit for your Complexion and sickness. Let no man enter into any bath before his body be purged or cleansed after the aduice of some learned Physitian, for if any man goe into the bath unpurged, he may fortune neuer come home againe: or if he come home againe, hee cometh home most commonly with worse diseases then he brought to the bath with him.

Ye may not goe into the bathe, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

There is no time of the yeare that is more fit to goe into the most part of all the bathes, then are the Moneths of May and September: but the Spring time is better then any other time is.

The best time of the day is an houre after the rising of the Sunne, or halfe an houre: but before ye goe into the bath, if your disease will suffer you, ye must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except ye haue bene at the stoule, either by nature or by craft: ye may take a Suppositorie, or a Clister, and for a great need Sauanorolla suffereth pills, but he will not suffer that he that is so purged, enter into the Bath, for the space of xiiii. houres.

The

The same also would at the least euery Bathen should haue a stoule once in thre dayes: wherefoze if any man be hard of nature, and cannot abide Suppositoies and Clusters, he pardoneth the Patient, if he be once purged, or goe to the stoule once in thre dayes, which thing scarcely any other writer that I haue read will doe, neither would I counsell to deferre the going to stoule so long, if there be any meanes possible to make a man goe to the stoule, without his great paine.

If that he be counselled to goe twice on a day in the bathe, he must see he goe not into it, till seauen houres be past after your dinner, and tarrie not so long in it in the afternoone as you did befoze.

The common time of tarrying in the bath, is commonly allowed to be an houre, or moze or lesse, according to the nature both of the Bath, as also of the Patient.

Let no man tarry so long in the Bath that hee bee faint or weake, but let him come out befoze that time.

Ye must alwaies go into the bath with an empty stomacke, and as long as you are in it, you must neither eate nor drinke, fearing that so a great need require the contrarie.

Some grant that a weake person may eate a little bread steeped in the iuyce of Pomegranats, Warberries, or Kils, or in the Syrups made of the same.

Some Physicians suffer a man that cannot abide hunger so long, to take ere hee goe in, two spoonfuls of raisens well washed oftentimes with two parts of water, one of wine, or so much of delated or wafted wine, as much as can be holden in a spoon, or a few Prunes sodden and steeped in water, or two spoonfuls of crummes of bread, washed oftentimes with water or wine, tempered as I told befoze, or a trosse put into such water: but let no man drinke in the bath, except he swoound in the bath, or be in danger of sounding, or else ye must all the time that ye be in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well, that you take no cold, for it is very perilous to take cold in

in the head in the bath, as diuers reasons may be laid to proue the same.

When you come out of the bath, see that ye couer your selfe well that you take no cold, and drie off the water on your body with warme cloathes, and goe by and by into a warme bed, and sweat there if ye can, and wipe off the sweat diligently, and afterwards sleepe, but ye must not drinke any thing untill dinner time, except ye be very faint: then ye may take a little Sugar, candy, or a few Raisons, or any such thing in a small quantitie that will slake thirst: for Galen in the 14. De methodo medendi, commandeth that a man shall not eate nor drinke by and by after the bathe, untill he hath slept after his bathing.

After that ye haue sweat and slept enough, and be clearely deliuered from the heate that you had in the bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner, for by measurable walking, the vapours and windiness that is come in the Bath is diuen away.

If the Patient cannot walke, then let him be rubb quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositoie, either of a roze or of a beate, with a little Salt vpon it, or a Suppositoie of Honey, or a Suppositoie of a flower deluce, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much good meate, nor any euill meate at all. Wherefoze you must rise from the Table with some good appetite, so that you could eate moze if you would.

The meates that are commonly of all Physicians allowed that write of Dyet that belongeth to Bathes, are, bread of one daies baking, or two at the most, well leauened and threughly baked, small birds, and other birds of the feldes and mountaines, that are of easie digestion, but Waterchanters ye must not, touch kids flesh, Weale, and Hutton, of a Lambe of a yeare old, new laid Egges, Whaelants Partridges, Capons, Chickens, and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pidgeons, Quails, Pyes, and Pasties, and

such like meates, Cherries, and all such fruits, Garlicks, Onions, and all hot spices, and all cold meates, as are the most part of fishes: howbeit, diuers may be well allowed, so they be well dressed.

Milke is not to be allowed much: but if that the Patient bee so greedy of it, that in a manner he long for it, then let him take it two houres or thereabout, before he take any other meate, and he must drinke after it.

White Wine that is small is allowable, or Wine being delayed with the third or fourth part of sodden water, according to the complexion of the Patient: Some vse to steepe bread in strong Wine, when as they can get no other Wine.

Beware that in no wise ye drinke any water, and especially cold water, and so should ye forbear from all things that are presently cold, namely, when ye begin first to eat and drinke. Let therefore both your meate and drinke bee in such temper, that they be not cold but warme, lest when as ye are hot with in, by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

They that are of a hote complexion, and of an open nature, and not well fastned together, ought not to tarry so long in the bath, as other ought that are of colder and faster complexion.

If that any man betwene meales times be vexed with thirst, he may not drinke any thing, saving for a great need he take a litle Barley water, or water sodden with the fourth part of the iuyce either of solwe or milde sweet Pomegranates, with a litle Sugar: a man may vse for a neede, a litle Vinegar, with water and Sugar, if he haue no disease in the sinewes, nor in the ioynts.

A man that is very weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and so must he doe a moneth after, after the counsell of diuers learned Physicians, and some for the space

of

of forty dayes, as Pantheus and Aleardus would, namely, if they come out of the Chauldron.

It were meete that in euery foure and twentie houres the Bath should be lettten out, and fresh water receiued into the pit againe, for so shall yee sooner be healed, and better abide with lesse leopardy, abiding in the bath.

It is most meete for them that haue any disease in the head, as a Cathaire or Rheume, comming of a moyst cause and not very hot. For them that haue Palsies, or such like diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure fote aboue their heads, so that by the Ræde or Pipe made for the nouce, the water may come downe with great might vpon the mould of the head: if they haue the Cathaire: and vpon the nape of the necke, if the Patient be sicke of the Palsie, or any such like disease.

The clay or grounds of the bath, is better for the Droopie then is the water alone: it is also good for shrunken swelled, and hard places, and for all old and diseased places, which cannot well be healed with other medicines: The matter is, to lay the grounds vpon the place, and to hold the same against the hotte Sunne, or a warme fire, vntill it be something hard, and then to wash away the foulness of the Clay, with the water of the Bath: this may a man doe as oft as he list. Some Physicians counsel, that betwene the bathings, when a man is twice bathed vpon one day, in the time that the Patient is out of the bath, to vse his plaistering with the Clay: but if the person bee any thing weake, I counsell not to goe twice into the Bath, but either once, or else to be content with the plaistering of the muddy grounds of the bath.

It were good wisdom for them that cannot tarry long at the bathes, either for heate or for cold, to take home with them some of the grounds, and there occupie it as is aforesaid.

There are certaine learned men, which reckon that the hote breath or vapour that riseth vp from the Bathe, is much more

mightier then the water of the bath is, and it is true: therefore it were well that they which haue any Dropsie, and especially a Tympanie, should sit ouer such a place of the Bath, that they might receiue into the most diseased place, the vapour of the bath, either by an holed stoule, or by some other such like manner of thing, well deuised for that purpose.

If any poore man by the heate of the dyneresse of the Bath can not sleepe enough, let him eate Lettice, or Pursaine, or the seedes of Poppy, called Chesboule, in some places of England, or let him eate Sugar and Poppy seade together, let this be done at night. He may also if he cannot get the foresaid things, seeke Violet leaues and Mallowes, & bathe the bitter most parts with that they are sodden in. These are remedies for poore folke that are not able to haue a Physitian with them to giue them counsell: Let the rich vse such remedies as their Physitians shall counsell them.

If any poore man be bered with any insufferable thirst, let him take a little Barley, and seeke it long, and put a little Sugar vnto it: or let him take the iuyce of an Orange, or take a little of it with a little Sugar.

If any poore man catch the Headache, let him take a little Wormelad if he can get it, or Coxander Comfits: or if he can get none of these, let him take the white of an Egge, and beate it with Vinegar and Rosewater, or with the breath of Violets or Nightshade, or with any of them, and a little Vinegar, and lay them in a cloth vnto the Temples of his head, and forehead.

If any poore man be burned too much, let him take a Blister made with Mallowes, Beates and Violet leaues, or let him seeke the Stones long with Barley, and Reisons, and put away the stones, and eate of them or let him vse Suppositories sometimes, made of roots, either of Beates, of Flower-de-Luce, or of white Sope, or of salt Bacon.

If any man sweat too much, let him vse colder meates than he used before, and Vinegar, Mergiuice, let them also
eate

eate shēpes feet, and Calues feet, with Mergiuice or Vinegar.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the Bath, annoynt his kidneyes with some cold Ointment, as is Intrigidus Galeni: or if ye cannot come by that, let him seeke Violet leaues, Poppy-heads, Reisons, Licorice and Mallowes together, straine them, and put some Sugar in the broth, and drinke of it a draught before supper. If any be troubled with the Rheume which he had caught in the Bath, let him perche or bristle at the fire, Nigella Romana, and hold it in a cloth to his Nose, and let him set cups or boring glasses to his Shoulders, without any coyching, and let him drinke sodden water with Barley, and with a little Sugar.

If any man haue any appetite to eate, let him vse the Sirups of Ribbles, or Barberies, or the sirup of vntripe Grapes, or vse Mergiuice or Vinegar to prouoke appetite in due measure, and now and then if ye can get it, let him take a little Parmalade, or of the sirup of Pynt, or Wormewood Romaine. (These haue I written for poore folke.) Those that are rich, by the aduise of the Physitians, may haue other remedies enough against the forenamed tofals, that chance in the time of their bathing.

If thou be rid of thy disease by the bathing, offer vnto Christ in thy pure members, such offering of thanksgiuing, as thou mayst spare, and giue him heartie thanks, both in word, minde, and deed, and sinne no more, but walke in all kindnesse of life and honestie, as farre as thou shalt be able to doe, as long as thou shalt liue hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it bee to the glorie of God, and for the most profitable, thou shalt the next bathing time be healed by the grace of God, of whom cometh all health both of body and soule.

Some if they be not healed whilst they be in the bathing,

erte out both upon the Bath, which healeth many other of the same diseases that they are sicke of, and of the Physitian also that counsell'd them to goe to the bath, such men must learne, that they must not appoint God a time to heale them by the Bath, and that when as the Bath hath dried up, and walsheth up by sweating, and subkill thzough blowing the euill matter of the disease, that it is one dayes woꝝke oꝝ two, to make good humours to occupie the place of such euill humours as haue bene in them befoze. Therefore let such be patient, and foꝝ the space of a Moneth keepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not one, by these, but all others that are healed foꝝ a moneth at the least, the longer the better, must keepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be also from the vie of all women.

When as you goe homewards, make but small journeyes, and beware of surfetting and of cold, and when you are at home, vse measurable exercise daily, and honest mirth and pastime, with honest company, and beware of too much studie oꝝ carefullnesse.

Thankes be to God for all his Gifts.



A



A
Briefe Treatise of Vrines, as well of
Mans Vrines as of Womans, to judge by
*the Colour which betokeneth Health, and which
betokeneth Weakenesse, and also Death.*

PART. VI.

It is shewed that in the foreparts of the Body dwelleth sicknesse, and health: that is, in the Thrombe, in the Head, in the Liuer, and in the Bladder, in what manner thou mayest know their properties, and thereof thou maiest learne.

When Bubbles doe swim on the top of Urine, they proceed of windy matter included in viscous humiditie, and signifie rawnesse and indigestion in the Head, Belly, Sides, Keynes, and parts thereabouts, foꝝ in these especially, humours are multiplied and doe ascend to make paine in the Head.

Resident Bubbles doth signifie ventositie in the Body, oꝝ else a sicknesse that hath continued long and will continue, vnlesse remedy be found; but Bubbles not Resident but doth bzeake quickly, signifieth Debility oꝝ Weakenesse.

Bubbles cleauing to the Urinall, signifieth the body to be repleate

pleate with euill humors.

Bubbles also both signifie the Stone in the Keyne of the Backe.

A Circle which is greene of colour in Urine, both signifie waucering in the Head, and burning in the Womacke. This colour in a feauer, both signifie paine in the Head, coming of Choller. And if it continue it will cause an Impostume, the which will ingender the fzenie.

A Blacke circle in Urine, signifieth Porosification.

If filthy matter doe appeare in the Urine, it cometh from the Lungs and sometimes from the Liuer, and it may come from breaking of some Impostume, but for the most part it cometh from the Ulcers of the Bladder or the Keyne, or from the passages of the Urine, then the urine is troubled in the bottome and sinketh, he hath a paine in his lower parts and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yard, and commonly there is with this the strangurie which is hardly to be cured, vntlesse it be in the beginning.

If it come from the Keyne, there is paine in the Loynes, the Backe and the Flanke.

If from the Liuer, the paine is onely in the right side.

If in the Lungs, the paine is from the Breast with a cough and the breath sinketh.

If from the bladder, the paine is about the thare.

If a mans urine be white at morning, and red before meate, and white after meate, he is whole: and if it be fat and thick it is not good. And if the urine be meanly thick, it is not good to like: and if it be thick as spice, it betokeneth Head-ache.

Urine that is two dayes red, and at the tenth day white, betokeneth very good health.

Urine that is fat, white, and moyst, betokeneth the Feuer Quartaine.

Urine that is bloody, betokeneth that the Bladder is hurt by some rotting that is within.

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A little Urine all fleshy, betokeneth of the Keyne: who pisseth blood without sicknesse, he hath some keyne broken in his Keyne.

Urine that is ponderous, betokeneth that the bladder is hurt. Urine that is bloody in sicknesse, betokeneth great euill in the Body, and namely in the bladder.

Urine that falleth by drops, aboue, as it were great boules, betokeneth great sicknesse and long.

If white grauell doth issue forth with Urine, it both signifie that the Patient hath or shall haue the Stone ingendred in the Bladder, and there is paine about those parts.

If the grauell be red, the Stone is ingendred in the Keyne of the Backe and Kidneyes, and there is great paine in the small of the Backe.

If the grauell be blacke, it is ingendred of a Melanchollic Humour.

Note, that if the grauell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know ye, that if the grauell goe away, and the paine goe away likewise, it signifieth that the Stone is broken and voideth away.

Womens urine that is cleare and shyning in the Urinall like silver, if she cast oft, and if she haue no talent to meate, it betokeneth she is with Child.

Womens urine that is strong and white with sinking, betokeneth sicknesse in the Keyne, in her secret Receipts, in her chambers full of euill humors, and of sicknesse of her selfe.

Womens Urine that is bloody and cleare as water vnder, betokeneth Head-ache.

Womens urine that is like to Gold cleare and mighty, betokeneth that she hath lust to man.

Womens urine that hath colour of stable cleansing, betokeneth her to haue the Feuer Quartaine, and she to die the third day.

Womens urine that appeareth as colour of Leade, if she be with Child, betokeneth that it is dead within her.

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Here.

Hereafter followeth all the Vrines that betokeneth Death, as well the Vrine of Man as of Woman.

In a hot ares, one part red, another blacke, another græne, another blew, betokeneth death.

Urine in hote ares, black, and little in quantity, betokeneth death.

Urine coloured all ouer as Leade, betokeneth the prolonging of death.

Urine that shineth raw and right bright, if the skin in the bottoome shyne not, it betokeneth death.

Urine that in substance hauing floating about (as it were a darke) sky signifieth death.

Urine darkely shyning, and dark with a black skin within, betokeneth a prolonging of death.

Urine that is of the colour of water, if it haue a dark sky in an ares, it betokeneth death.

Urine that hath bregges in the bottome medled with blood, it betokeneth death.

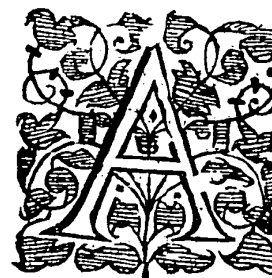
Urine black and thick, and if the sicke loath when he goeth to the Poynt, and when he speaketh ouerthwart, or that he vnderstandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

Of



Hereafter followeth sundry VVaters and Medicines, meete for Physicke, and Chyrurgerie, As also Oynments and Plaisters.

PART VII.



Man may gouerne himselfe, at foure times in the yeare, so that he shall haue no need of Letchcraft, as thus: Ver, beginneth the Eight Ides of March, and endeth the Eight Ides of May, at what time wareth the good sweet iuice of Sanguine through good meates and drinckes, and good saouours.

Summer, doth begin the Eight Ides of May, and endeth the Eight Ides of Iune, at which time beginneth the bitter iuice of Choller, then be cold meates, and drinckes, and forbear women.

Autumne Haruest, beginneth the Eight Ides of Iune, and endeth the Eight Ides of Nouember, at which time wareth Melancholy, then be purged by a Medicine Laxative, and afterwards be light and digestible meates and drinckes, such as encrease Sanguine.

Hiemps Winter, beginneth the Eight Ides of Nouember, and endeth the Eight Ides of March, at which time wareth fleagme, thorough weakenesse of humours, and corruption of ayre, then the poise beginneth to grow, then heate is in the eyne then is picking in the sides, then vse hote meate and drinke, as Pepper, Ginger, and wash not thy head.

Letchcraft is Chirurgerie, to healeman of all manner of sickness, and to keepe him tohole so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgerie.

Letchcraft and Chirurgerie each of them hath two parts, viz. Theorique and Practique, Theorique to know and Practique to worke, the ground of Theorique. Theorique is to know the Elements, & the humours that cometh of them, which is for mans health or against it: Letchcraft teaches vs causes, effects, and signes, Signes to know the causes and effects: and therefore I treat of signes, and many signes both belong to Physicke and Chirurgerie, as Crisses, Urine, Pounces, Vomits, Sege, and other.

Chirurgerie is in Moraines, Impostumes, and Algebræ, and Chirurgerie holdeth iiii. parts, viz. wounds and Impostumes, Algebræ and Anthontæ. Antidotarie is the fift: which is a kinde of Salues against all kinde of sores that belongeth to Chirurgerie: Algebra is broken bones, and bones out of joynt: Antidotarie of Chirurgerie is in waters, powders, oyles, ointments, and emplasters most principall, some must be reperfusive, some Polesicative, some Paturative, some generative, and some corosive: Anatomie is to know the body of man, thorough out, and all his members, within and without, two members hath euery manner of man, viz. principall, and officiall, and foure principall euery man hath, viz. Braine, and heart, Liuer, and Stones, the braine hath the head and necke: the heart hath the Lungs, breast, and Midriffe: the Liuer hath the stomacke and other members downe to the Reines, as Guts, Gaule, and the Blle being, and Vilt, the Vilt vpon the left side, and the Gaule vpon the Liuer: the Stones hath Raines, Bladders, and other Paitities: and these are the foure principall

principall members: Braine, Heart, Liuer, and Stones, and without Braine, Heart and Liuer, no man may liue: and without Stones may no man engender, these things in the Stones is cause of engendering: Heat, Wind, and Humours: Heat cometh from the Liuer, Spirit from the Heart, and Humours from the Braines, that man is made of, if any of these foure be faulty, that man may not as he should kindly engender: These fife vertues are rooted in the Liuer: viz. Attractiue, Digestiue, Demiusiue, Expulsiue, Retentive, and a Simulatiue, that is in the English, drawing, and bea-king out, putting, holding, and liking: For first, Nature draweth in that which it needeth to liue by, and then all to beake it, and then departeth the good from the bad, and holdeth to it the good, and then dealeth the good to all the members of the body: Officiall members be those, that haue certaine offices in mans body, where euer they be, as the Eye to see, the Eare to heare, the Hand to touch, the Mouth to speake, the Feet to goe, and many such other. Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall and brancheth to the officialls: And so Perues, Artiers, Veynes, Ligaments, Cordes, Bones, Pannicles, and Cristles, flesh, and Skinne, to teach them their Office: But Perues, Veines, and Arteries be most needfull, for they be Velles and rootes of all other Perues comming from the Braine, and Artiers from the Heart, and Veynes from the Liuer into all the body: Perues giueth to the Body feeling, and mouing, and Artiers leauing, and Veynes encreasing. A Veyne hath but one Tunacle, and an Artier hath two, in the one runneth blood, and in the other spirits, and all beating Veynes be Artiers, the which I call Pulses, and all other be simple Veynes, and all such members saning flesh alone are melancholious, and their nature is Sperme, but flesh is Sanguine, and therefore it may be sodored be it neuer so much cut, but the other sayd members because their matter is Sperme, may neuer be sodored

if they be much cut. And thus much at this time I say of Anatomy.

And now will I speake of Wounds, which is the second part of Chirurgery, one of these foure intentions hath euery Chirurghion. The first is, to containe that, that is euill, loosed: The second is, to loose that, that is euill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these foure ententents standeth all Chirurgerie. The first is in Wounds, the second is Impossumes, the third and fourth Algebra holdeth: Wounds be in many manners Simple, and Compound: Simple in the flesh alone, and compound in 7. manners. There be vij. things that letteth a wound not lightly to heale, viz. Empoismes, discredited, hollownesse, or bitten by a venemous Beast, and these letteth a Chirurghion soone to heale a wound, and if a Sine be cut or pricked, or wound to the bone, or if the wound bee hollow, or else discredited with a feuer, or bruised, or made by venemous Beasts, then mayest thou not as thou wouldest close up a wound, and if a wound lacke all these vij. things, then it is simple.

Medicine is Letchcraft, both Physicke and Chirurgery, to helpe and to keepe mans body, as craft and nature may, and euery one of them hath first his Theoricke, perfectly to know, and afterwards his Practicke, cunningly to worke: the grounds of both is Qualities, Elements, and Humors, and signes most needfull bot of Urine and Pulses.

The Nine Tastes.

Salt, Sharpe, and Bitter: Soluer, Sauorie, and Cager: Sweet, Malloweth, and Fattie: Thre of them be of Heat, thre of Cold, and the last thre be of Temperature. A cut chafeth, heateth, and slepeth: Temperature delighteth, Arcoise, Annis, Ginger, Wormewood, and Sugar: these be Ensamples: a cut raweth, heateth, and slepeth, and nature

ture there against ripeth, and twineth, and putteth out: make your Medicine such, that for one putting cut, double twining, and sone riping. Melancholy is dry and celd, slower, and earthly coloured, his Urine is thinne and discoloured, his Pulse is straight, and short in digestion, and full stomacke, lothsome, and slower belching, swelling wombe, and sides, heavy head, and sluggish limbs, and melancholious Urine cometh of a young wench that faileth her flowers, or haue them not as she ought to haue. Fleame, cold and moist, white, and weake in colours, his Urine is discoloured and thicke, his Pulse is short and broad, raw stomacke, and full, loathsome, and vnlustie, watry mouth, much spitting, heauie head, and sluggish, and slow, and cold hands and feet, and namely in the Night: Sanguine is moist, and hot, sweet, and ruddy coloured, alway his body is full of heate, namely in the Weynes, and they be swelling, and of face he is ruddie, and in slepe he seemeth fiery: Medicine for him is bloud let upon the Currall or Liuer Weyne, and simple dyet, as Lyson, Water, Grewell, and slower bread. Choller is hot, and dry, yellow, Greene and bitter, his Urine is discoloured, and thinne, his Pulse is long and straight, much watch, heavy head, ach, and thirst, bitter mouth, and dry, ringing eares, and much gnawing in the wombe, and other while costiveness, and burned Sege, and vomit, both yellow and Greene, as is that colour.

Each Humor may cause a feuer or an Impossume, and then the Urine is more coloured, and the licour thinner: and euery as that sicknesse desieth, the Urine waxeth thicker, and the colour lower, till it come to Cytrin or subruse.

Melancholy causeth a Quartaine, and Fleame a Quotidian. Sinec and Causon haue euery Continewe, the other thre may be so, and otherwhile Interpolate, continue euery holdeth on, and interpolate resteth otherwhile; continue is with the Weines, and interpolate is without the Weynes, both two wayes may be simple and also compound, simple of one mat-

ter, and one place, or compound of diuers places.

The Tertians of these Feuers be such, as the same humors be of, and also Wine and Pulse: All sauing they be stronger in Feuers and Impostumes then they be without, and therefore their Medicine must be moze discreet, but generally Dyet thus: Sower bread, and Water grewell, and Tylson, and fleyed Fish and Wine, and Almond milke, and all white meate sauing whay, generall digestiue in Summer, and in hot time, as in Orizacia, and generall digestiue in Winter, and all cold time as Decinelle: And generall expulsius is, de succarofarum, a cut with Turbit, and Scamony, ana. Scruple two, and generall doemitary is Insquiaming, and double medled with Populions and foment him with Rose, ana. double Sugar shaketh thirst.

Signes of Sicknesse by Egestion.

If the meate come from a man in manner as he did eate it, the Stomacke is weake, and the Bowels be lubricated, and it is an euill signe.

If the Egestion looke like earth, it is a signe of death.

If the Egestion doe not stinke, it is an euill signe.

If the Egestion doe looke like lead, it is an euill signe.

If the Egestion be as black as Inke, it is an euill signe.

If the Egestion be blacke, and looke like Shæpes trickles, there is aboundance of adust Choller, and paine in the Splæn.

If the Egestion be yelloiw, and no Saffron eaten before, the body is repleat with Choller and Cyren water.

If the Egestion haue straines of bloud, there is impediment in the Liuer and the Bowels.

If the Egestion be bloudish, there is ulceration in the Guts.

If the Egestion looke like shauing of Guts, beware then of an extreame Flare and debility of the Body.

If a man be too Larating it is not good, for in such persons

can

can be no strength but much weaknesse.

If a man be cossiue and cannot haue a naturall gession once a day, he cannot be long without Sicknesse.

Signes of life or death by the Pulses.

Sigmos is named the Pulse, and there be twelue Pulses the which doe take their Originall at the Vitall spirits: Thre of which belong to the Heart, the one is vnder the left Pap, the other two doe lye in the Arteries of the armes directly against the Thumbs.

The Vaine hath respect to seuen Pulses, foure be principall, and thre be Minors, the foure principall are thus situate, in the Temples two, and one going vnder the Bone called the right Furckle, and the other doth lye in the corner of the right side of the Nose, one of the thre Minor Pulses in the corner of the left side of the Nose: And the other two lye vpon the Vandeables of the two Iaiues, the Liuer hath respect to the two Pulses which lye vpon the Feet.

By these Pulses, expert Physicians and Chirurgions by their knocking and clapping, doe Iudge what principall member is diseased or whether the Patient be in danger.

If any of the principall pulses doe not beate truely, keeping an equall course as the minutes of a clocke, then there is no perill in the Patient so be it they keepe a true course; or pulse without any pause or stopping; which is to say, if the Pulses giue five knockes and cease at the sixth knocke: or else seuen and pause at eight, and else knocke tenne and leape ouer the eleuenth, and begin at the twelfth, the Patient is in perill, else not: for it is not in the agility, as too swift or tardie beating of the Pulse, but in the pausing of the same contrary to its course, that the Patient is in perill.

In such causes let the Physician be circumspect, and careful, for Sincopies in the Patient, let him sit vpight in his Bed with Pillowes, and let one sit at his backe to giue him

to

drinke

drinke, and let the Patient smell to Amber græce or Rosewater and Vineger, or else rub the Pulse with Aqua Vita.

Also, when you touch the Pulse, marke under which finger it strikes most strongest, as thus; if the Pulse under the little finger be feeble and weake; and under the rest more weake, it is a token of death: but contrariwise, if under the little finger strong, and under euery finger stronger, it is a good signe.

Also, if you feele the Pulse under the soze finger untill the eleuenth stroke and it faile in it is a good signe but if he beat swift and vnozderly it is euill.



OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

PART VIII.

Take Ilope, Pennyriall, Auence, Century, and breake them in a Morter, and put them under the cap of a Stillatorie, and distill them, and that water hath many vertues which may be proued by assaies. Take Pimpernel, Kew, Valerian, Hedwall, Aloes, and of the Stone called Lapis Calumniaris, and breake them, and lay them in the Water of Philosophers, and let them be hopled together, untill the third part be wafted of the said Waters; and after the sayd water shall be strained throu a linnen cloth, and then close all in a Glass of glasse,

glasse, nine dayes. This is a precious water to drinke foure dayes together with a fasting stomacke, for him that hath the falling sicknesse, and let him be fasting six houres after, and this Medicine is in our iudgment the truest Medicine against this disease. Item, this water drunke fasting, is good against all manner of Colics, and against Palsies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the morning, is most helping to wounds festered, so that it be washed therewith. Item, this water drunke fasting, will destroy all manner of feuers or Aches, of what manner soeuer they come to a man. And trust to this Medicine verily, for it is the best water for these diseases aforesaid, that may be, as proued by the Philosophers, for it is one of the nine Waters.

The second Water is called *Petalis, & aqua Dulcedimus Occulorum*, and it is made on this manner as hereafter followeth.

Take Grimony, Saurion, Celendine, and the Stone called Lapis Calumniaris, and beat it all to powder, and Tutty, and then put them under the Cap of the Stillatorie, and still thereof water by an easie fire, and this water hath many vertues in it, for be the eyes neuer so soze, they shall be cured and healed with this water. Item, this water drunke with a fasting stomacke, destroyeth all manner of Venim or poyson, eaten and drunke, and causeth it to be cast out of the mouth. Item, this water quenqueth the holly fire, so that there bee linnen cloathes wet therein, and layd on the soze, but know you well that this water in fire is of blacke disposition.

To make Aqua Vita.

Take Ilope, Rosemary, Violet, Meruen, Wytton, Pearbe John, Spouseare, Planten, Auence, Sage, and Fetherfof, of each a handfull, and wash them, and put them in a Gallon of white

white wine, and so let it stand all night cleane couered, and then on the morrow distill it, and keepe the water well. This water is good for the Pegrin in the head, and for the Pestim in the Head, and for the Dropsie in the Head, and for the feuer in the Head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

Take the rootes of Pyonie, the rootes of Turpentine, the crops of fennell, of Egrimonie, Honyfucle, Celandine, Kewe, Chickweed, Pimpernell, Phillippendula, the tender leaues of the Vine, Cufraie, Solothistle, Redroses, Strawberry leaues, and Meruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a Man-child, and as much Wine of a man-child of a yeare old, and as much pured Honey, and put them all together, and let them stand thre dayes so, and then distill as ye will in a Stillatozie, and keepe well this water in a Glasse vessel, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it; and if ever man be holpen of the disease of Eyes, this will helpe him in thort time.

A precious Water for eyes that seeme faire, and yet be blind.

Take Smalledge, red fennell, Kew, Meruen, Byttony, Egrimony, Sinkfoyle, Cufraie, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a bzaile Pan, and powder of Tuttle, of Pepper, of Cernse, and a pinte of white wine, and put it to the Hearbs, and two oz thre spoonfuls of Honey, and seven spoonfuls of the bzine of a man-child, and temper them

together, and boyle them over the fire a little, and straine it throzow a cloth, and put it into a Glasse, and stop it well, till you will occupie it, and when you will vse it, put it into thine eyes with a Feather; and if it waxe thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

Take Rosemary, Smalledge, Kewe, Meruen, Pather, Cufraie, Endiue, Houselooke, Fulwozt, red fennell, Selandine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatozie, the first water will be like Gold, the second like Silver, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vita.

Take Nutmegs, Wallingale, Spikenard of Spaine, of each two peny-wozth, and of Cloues, Graines, Ginger, of each one penny-wozth, two peny-wozth of Annys, take and bray them all in a bzaile Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Rose, Sauery pullall, royall pullall of the Mountaine, Sothernwood, Hozehound, Wormwood, Egrimony, Bettony, Iuie leaues, of each a like handfull, and two penny-wozth of Nutbebes, and bruse all these in a Morter, and then take thre Gallons of good red Wine, and put it into a bzaizen pot, and then put the Spices and Hearbes therein, and set the Stillatozy aboue, and close it well, and take faire Paste, and put it about the bzinkes hard with thy hand, and make it cleane well and sably thereto, and when it doth begin to waxe hot, put cold water aboue in the Stillatozie, and when it doth waxe hote, let the water runne out at the Conduits, and put in new cold water, and so doe as oft

as ye shall thinke good, but looke that the fire be not too great, for if it be, then will the water come by, and if there come by smoake of the Stillatorie with the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

Take Mustard seed, Pimpernell, Crowfoot, and the clove of Galliche, and all these well bzuised, and medled together, with the blood of a Goate, and put thereto good Allegor. a little, and so let them stand 3. dayes, and then put them vnder the Cap of a Stillatorie, and still it, and this water will helpe a man of the Stone if he dzinke thereof; and if he dzinke thereof, euery day fasting, the Stone shall boyd from him as it were sand. Item, this water dzunke fasting maketh good blood, good colour both in man and woman. Item, this water dzunke with Castore, destroyeth all manner of pallsie, if it be not dead, in the sinewes of members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other medicines it comforteth best the sinewes for the Pallsie,

The Vertue of the fourth Water.

Take young Pidgeons, and make them in powder, and medle them well with Castorie in powder, and a little Aspell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water dzunke with a fasting stomack, helpeth the frensie and the Wycke, within 9. dayes it will make them whole. Item, this water dzunke fasting, is a good true medicine against the falling Guill, if the sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to dzinke thre dayes in the morning fasting, as is aforesayd, and he shall be whole by Gods grace, of what manner of kinde soeuer it come.

come. Item, this water dzunke fasting, maketh good colour in the face of man or woman, and it clemseth the wombe, the stomacke, and the breast of all euils that is congealed within them, and comforteth all the beynes, and draweth the roote of the pallsie out of the sinewes, and out of the ioynts and nourisheth nature in him. Item, if a man or woman befoze called in a sinew or ioynt it healeth them againe. Item, this water being dzunke fasting, healeth any man or woman of the continuall feuer, but take heed that no woman with childe drinke of this water. Item, this water dzunke with Hops, putteth away all sorow from thy heart, and causeth man or woman well to slepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will wash him with this water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any moze on warrantise.

The vertues of the fift water called *Aqua Lasta*.

Take Hops, Gladion, Auence, Sothernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water dzunke in a morning fasting, is good against all manner of feuers hote or cold. Item, this water being dzunke fasting, is the best medicine against the fire of the wombe, clemseth the belly of all ill humours, and keepeth a man in health, and helpeth the Pallsie, but it must be dzunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantium*.

Take Polewarpes and make them in a powder with Bizim Stone, and take the Iuyce of Selondine, and so let them stand certaine dayes, and after lay it in a Stillatorie, and still water of it, this water will make any blacke beast white, that is washed therewith nyne times in nine dayes, or any place in him

him, that a man will haue white: Also this water medled with *Ware and Aloes*, it healeth all manner of Gouts, if the Patient be annoynted therewith. Also this water helpeth the sicknesse called *Noli me tangere*, but a plaister thereof must be layd to the soze. Also it helpeth a man of the Strangle, if a plaister therof be layd to the soze. Item, it healeth scald Heads, if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with *Lapis Caluminaris*, helpeth perfectly a sicknesse called the *Wolfe*, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

The seuenth Water called *Aqua Consiuida*.

Take *Pimpernell*, and stampe it in a Morter, and lay it in a Stillatozy, and still water thereof. Item, this Water washeth away all wounds in a mans body. Item, this water drunke fasting with *Ginger*, is a good Medicine against the *Tyliche*, and will cleanse the Breast from all euill humours.

The eight Water called *Aqua Huplaciam*, the double Water.

Take *Mustard seed*, *Pepper*, and *Sinamond*, of each a like, and beate them in a Morter, and put thereto *Aqua Consiuida*, and lay these vnder the Cap of the Stillatozie, and distill water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the *Tyliche*, and all diseases of the breast, and it must be drunke in the morning cold, and at Evening hot as ye may suffer it, and it will make him to sleepe and haue good rest. Item, this water being drunke with *Castorie* is good against the sicknesse called *Epilentia*, viz. the *Morbus Caducus*. Item, this water being drunke fasting, comforteth all the Members that be stricken with

with, the palse, and comforteth the sinewes of the Head, and the braine.

Water of *Pimpernell*, the ninth water.

Take the seed of *Pimpernell*, and put it in red wine, and then after put it in the Sun, & then breake it in a mortar, and then presse out the oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or gravel in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soeuer he be grieved with.

To make water of Sage, the tenth water.

Take Sage, and *Pollyon*, of each a like quantity, & breake them in a mortar, and put them in a stillatozie, and still water thereof, this water drunke fasting, eateth away all manner of sicknesse. Item, this water sodden with *Castorie* and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be soze called, doe this nine dayes, and hee shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, waiceth away all euill in the stomacke or wombe. Item, it is good against the *Scabbies*, and causeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within three dayes, if the Patient be in any wise cureable.

The making of Waters, first of Greene Waters.

Take the white *Wine*, a pinte, the waters of *Roses*, and *Plantain*, of each five ounces, *Opiment* one ounce, *Aer digreace* halfe an ounce, &c.

Another greene Water.

Take the waters of Hony-suckles, Planten, and Roses, of each halfe a pinte, Opiment, Allome, Ceruse, and Ver- greace, of each two dzains, white Wine, Iuyce of Planten, of each halfe an ounce, and it is done.

Waters for old Vicers.

Take white Wine, and running water, of each a pinte, Frankenense, and Allome, of each one ounce, Decoded in Balmarn for thze heures space, and it is done.

A good drinke for the Gummorium Passio.

Take Bursa pastozis, Planten, of each two handfulls, take the Iuyce thereof in a pinte of good Ale, and dzinke thze times in a day, for thze daies.

A water for old Vicers in the Armes.

Take Smiths water a quart, burnt Allome one pound, Salarmoniac, one cunce, Galls two ounces, Tartari, Coperas, of each one ounce, distill all these with Shreds, and so keepe the water to your vse.

A water for a Canker.

Take Bugull, Fennell, and Rosafolis, of each a like, and take as much in quantity of Hony suckle flowers, as also the other hearbes, and let them be cleane picked, and so stilled in a Stillatozie, and keepe it, for it is a pacious water.

A Femi-

A Femitoric Water.

Take and dzinke it in the mozning, at noone, and at night, it is much wozt against Dropsies, and weatting sickness it purgeth fleame, and Choller, and melancholy, and it dzin- geth forth heate, and drie sickness, and it is good for the paine of the head, to wash it, and dzinke it.

A Water of Rosemarie.

I hath moe vertues then a man can tell, one is if a man haue an Arrow or Iron within him, wet a tent, and put in the wound, and dzinke the same water, and it shall auoyde out, and it helpeth all wounds inward, and outward, the Canker the fester, and it killeth the Mozmes in Man or Childe, and all manner of Impostumes inwards and outwards, it helpeth all swellings, it puts away, it multiplieth nature, it helpeth the Wicke, and Flux white or bloody, it is great helpe for a woman with childe to dzinke thereof, it maketh cleane the face, or any where it pectwaish it, it hath many moze vertues.

Water of Veruen.

If it be distilled in the latter end of May, it hath vertue to spring choller, and to heale wounds, and to clere the eyesight, it is a principall thing to compose Medicines.

A Locione for a sore Mouth.

Take Hony-suckle water halfe a pinte, Planten, and Rose water, of each foure ounces, Hony of Roses two ounces Al- lowe one ounce, white Coperas, and Vinegar, of each halfe an ounce.

A Water for a fore mouth.

Take Lapis calaminaris, beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemarie, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemarie, and put it into the white Wine, and so it is done.

A compound Water.

Take first Pimpernell, Kew, Valerian or Sedwall, Aloes lipis cap, and breake them, and lay them in this said water following: Take Slope, Pelvill, Hyall, Anylodes, and Centozie, and beate them in a Morter, and after put them in a Stillatozie, and distill Water of them, which is vertuous: and let them boyle together, and after that straine them, that the water may goe from them, and close this water in Chales of glasse, by the space of nine dayes, and give to him that hath the falling euill, foure dayes, fasting sixe houres: and this is the truest Medicine for this disease that we can finde, except the mercy of God, and this water drinking is good for the palseie, if it be drunke fasting: also it is good for all Cowntes, in likewise the time that they be mortified in the members, and limbs of a man: it is most helping to wounds that are festered, if they be washed therewith, it destroyeth all manner of feuers.

Behly Water.

Take water a pottle, Sugar Candie foure ounces, let them seeth: then put in foure ounces of Verdigreace in fine powder: and let it seethe.

A good Barley water for all diseases of the Lungs, or Lights.

Take halfe a pound of faire Barley, a gallon of Water, halfe an ounce of Licorice, fennell seed, Violets, & Parsley seed, of

of each a quarter of an ounce: red Roses, a quarter of an ounce: Dye Hylope and Sage, of each a penny weight: sixe Leaues of Barts tong: a quarter of an ounce of Hygges and Rayfins: Seeth all these in a new pot in cold Water, & then straine them cleare from it and drinke it: the same cooleth the Liuer, and all the members: drineth away all the euill heate, slaketh thirst, causeth to cast out much, purgeth the Lights and Splene, the Kidneyes and Bladder, and causeth to make water well: and especially, it is good for all Agues that come of heat.

A good drinke for the Poxe.

Take Selendine and English Saffron, the weight of a halfe penny, and a farthing worth of Graines, a quart of long Pepper, a penny weight of Pace, and Scale Ale, Kampe your hearbe, and pound your Saffron, and mingle them together, and then drinke it.

Doctor Stevens Water.

Take a Gallon of Gascoyn Wine, then take Ginger, Gallingall, Cammomell Cynamon, Nutmegs, Graynes, Clones, Pace, Anniseeds, Carrawayseed, of euery of them a dram, then take Sage, Hynts, red Roses, Tyme, Bellitozy of the wall, wild Pargerum, Rosemary, Penny mountaine, otherwise wild Tyme, Cammomell, Lauender, of euery of them a handfull, then beat the Spices small, and bruse the hearbs, and put all into the Wine, and let it stand 12. houres, stirring it diuers times, then still it in a Limbeck, and keepe the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this water be theie, it comforteth the spirits, and prserueth the youth of a man, and helpeth the inward diseases comming of cold, against the shaking of the Balste: it cureth the contraction of sinewes, and helpeth the conception of women.

women that be barren : it killeth the wormes in the belly : it helpeth cold Goutes : it helpeth the Tooth-ach : it comforteth the stomack very much : it cureth the cold Droopse : it helpeth the Stone in the Bladder, and the reines in the back : it cureth the Canker : it helpeth shortly a sinking breath, & whosoever useth this said water, it shall preserve him long. Take but a spoonfull of it once in seaven dayes, for it is very hot in operation : it preserved Doctor Steuen very long, he lived a hundred yeares lacking but two, and tenne of them he lived bedrid.

A very good drinke for the Cough.

Take a quart of white wyne, and boyle it with Licorice, Anniseeds, and Sugar-candy, of each a like quantity, putting therein ten figs of the best, till it be halfe consumed, and so preserve thereof to drinke evening and morning three or foure spoonefuls warmed:

A restorative made of the Herbe *Rosa Solis*, with other things, and gather it in June or July.

This herbe *Rosa Solis* groweth in parish ground, and in no other place, and it is of a hozy colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the midle of it, and seaven branches springeth out of the roote, round about the stalke with leaves colour, and of a meane length and breadth, and in no wise when this hearbe should be gathered, touch not the hearbe it selfe with your hands, for then the vertue thereof is gone, ye must gather and plucke it out of the ground by the stalke, ye must lay it in a cleane basket, the leaues of it is full of strength and nature, and gather so much of this hearbe as will fill a pottle pot or glasse, & wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or vessell, & let it stand hard and fast stopped, three dayes and three nights, and on the fourth

day open it, and straine it through a faire linnen cloath, into a cleane glasse or pewter pot, and put thereto a pound of Sugar small beaten, demi. pound of Licoris, beaten to powder, and demi. pound of Dates, the stones taken out, and they cut in small peeces, and mingle them altogether, and stop the glasse or pewter pot well, so that no ayre come into it in any wise. Thus done ye may drinke of it at night when ye goe to bed, demi. spoone full mixt with Aquavita, or stale Ale, and as much in the morning fasting, and there is not the weakest body in the world, that is wasted by consumption or otherwise, but it will restore him againe, and make him to be strong and lustie, and to have a good stomack, and that shortly, and hee or shee that useth this three times together, shall finde great remedy or comfort thereby, and as the patient doth feele himselfe, so he may use it.



OF VNGVENTS.

PART IX.

The making of Oyntments, and first of
Vnguentum Basilicum.



Take Oyle halfe a pound, Mace, Colophonie, of each two ounces, Turpentine, Pitch, Perosins, and Cowes suet, of each two pound and a halfe, Frankensence, Myrhe, of each halfe an ounce, and so make your Vnguent.

The

24 hours
If this is called furfuri-
water

Take 200 yds
brant ly
liquorice
nutmegs
Cinnamon
Cloves
Rosa
baln Solis
pearl

poppy
sun dew
brandy
nutmeg
clorrey
Cinnamon

The golden Vnguent, called *Vnguentum*.

Take yellow Waxe foure ounces, Oyle one pound, Turpentine, Colophonie, and Rozen, of each one ounce, Frankensence and Saffricke, of each halfe an ounce, Saffron a dram: and so make an Vnguent.

To make a drying Vnguent, called
Vnguentum Callimmaris.

Take the stone called Lapis Calammaris, Dæres Suet, and Waxe, of each foure ounces, oyle of Roses halfe a pound, Camphere two dzams, and so make your Vnguent according to Art.

To make the white Oyntment called
Vnguentum Album Rasis.

Take oyle of Roses halfe a pound, Waxe two ounces, Ceruse five ounces, the whites of three Egges, and Camphere a dram: and after these things be melted and commixed together, you must wash it with Rose water.

To make *Vnguentum Lysargis.*

Take oyle of Roses one pound, Litarge of Lead, one pound, Wineger halfe a pound, Camphere two dzams, and so make your Vnguent.

To make *Vnguentum Lysiane.*

Take the iuyce of Hony suckles a quart, Hony a pinte, white Copperas halfe a pound, and so make your Vnguent.

To make the Incarnative Vnguent.

Take oyle of Greene Waxe two pound, Waxe, and Beroline, of each halfe a pound, Dæres suet foure ounces, Frankensence

sence and Pyrrhe, of each two ounces, Turpentine foure ounces, the yolkes of foure Egges, and so make your Vnguent.

Another Incarnative Vnguent.

Take Dæres suet, oyle of Roses, Rozen, Witche, Litarge of Gold, Frankensence and Pyrrhe: of each foure ounces.

To make Vnguentum Viride.

Take Saingie Posune one pound, Verdigreace two ounces, Gall-gemine, halfe an ounce, and so make your Vnguent.

Another Vnguent.

Take burnt Allom and Wineger, of each two ounces, Saingie Posune five ounces, and so make an Vnguent.

A drying Vnguent.

Take oyle of Roses one pound, Waxe five ounces, Litarge of Gold and Silver, Bdellium, gum Armoniac, red Corall, Dragons, blood, Dæres suet, Saffricke, of each two ounces, Camphere halfe an ounce, and so make your Vnguent.

An Vnguent against the Morpew

Take quicke Byimstone five dzams, oyle of Tartarie foure dzams, Ceruse, Vnguentum Cytrium, of each two dzams, oyle of Roses, five dzams, the white of an Egge, as much Wineger as needs, and so make your Vnguent.

An Vnguent called Rosye.

Take Rozen, Turpentine, and Hony, of each halfe a pound, Linseed and Fenecrike, of each one ounce, Pyrrhe one ounce

ounce, Sercolt one ounce : let them all be made in fine powder, and so make an Unguent thereof.

An Vnguent for Vicers in the Armes.

Take Litarge of Gold and silver, Cerusey of each two ounces : Bolarmoniack halfe an ounce, Lapis calaminaris, Dragons blood, of each one ounce, Frankensence, Pastiche, of each halfe an ounce, Tartarie, Sall-gemme & Camphere, of each two drams : Turpentine washed in Rose-water, and Ware, of each two ounces, oyle of Elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams : and so make your Unguent.

An Vnguent against Cakes.

Take Storax liquide, two ounces, Bay-salt in fine powder, and oyle of Roses, of each one ounce, the iuyce of Oranges, as much as shall need, and so make your Unguent according to Art.

An Vnguent called the gift of God.

Take Oyres powder, Sall-gemme, Sall-pitrie, of each one ounce, a stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound : and so make your Unguent according to Art.

A precious Vnguent.

Take Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Myrhe one ounce, Hony of Roses two ounces, oyle of Roses five ounces, the yolkes of five Egges, and Ware as much as needs, and so make your Unguent.

An

Another Vnguent against Cakes.

Take the iuyce of Sallendine, Femitary, Bozage, Scabious, and Dockes, of each three ounces, Litarge of gold washed, Ceruse, burnt brasse, Byimstone, Bay-salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger foure ounces, Mungie Perosine, one pound and a halfe : and so make your oyntment.

To make the greene Oyntment called Vnguentum Viride.

Take Ware one pound, Perosine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrease, two ounces, Hony foure ounces, oyle Olive two pound : and so make your Unguent according to Art.

An Vnguent to increase Flesh.

Take the gum Dragagant, and dissolue it in Rose-water, & so make it in forme of an Unguent.

An Vnguent to heale the Serpigo.

Take Pepper, Bay-salt, Tartarie, Verdigrease, Allumines ynke, of each halfe an ounce, Ceruse, Litarge, and Quick-silver well killed, of each two drams, of Mungie perosine, as much as needs.

An Vnguent for Fistulas.

Take Myrhe, Pastiche, Aloes, and Cypatike, of each two ounces, the iuyce of Sallendine, Planten, Hony of Roses, and Vineger, of each a like quantitie : and make thereof an Unguent.

A cold Vnguent.

Take oyle of Roses, & Ware, of each two ounces, the iuyce of red Coward leaues, Night shade leaues, of each two ounces;
K 2 Ceruse

Ceruse washed, burnt Lead washed in Rose-water, or Plantain water, of each halfe an ounce, Frankensence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Mortar, wherein you must labour it a good while, and so make your Vnguent.

An Vnguent for a sawfe fleame Face.

Take May-butter one pound, Hony-suckle flowers, three handfuls, stampe the flowers, and the butter together, and lay it in fufe for five dayes space: then melt it and straine it, and put thereto quicke Wzinkstone, the weight of twelue pence, finely powdered, and so reserve it.

An Vnguent for the Piles.

Take Pollene, Archangell, red Fennell stamped small, of each a like quantitie, and as much Orsingie as of the Hearbes: Mixe all these together, and lay it a rotting a weeke space: then straine it and kepe it for that vse.

Another Vnguent for the Piles.

Take Parrobo, and May-butter, and stampe them together, and apply them as hote as may be suffered.

To make Vnguentum Lipcium.

Take a quart of Iuyce of Hony-suckles, and a pinte of Honie, and halfe a pound of white Coperas, and seth them on the fire, and let them boyle till it waxe blacke: then put in your Coperas in fine powder.

To make Vnguentum Fanscome.

Take Waxe one pound, Rosen, Colophonie, of each two pound, Pitch one pound, Colves suet, one pound, May-butter halfe

halfe a pound, Hony two pound, Oyle two pound, Turpentine foure Dunces, Herbigrease and Ceruse foure ounces: and so according to Art worke it.

To make Vnguentum Egyptiacum.

Take Hony a pinte, Vineger a pinte, Allome halfe a pound, Herbigrease two Dunces, in fine powder: and so make your Vnguent.

To make Vnguentum Dunsinnitior.

Take two ounces of Litarge of Gold, two drams of Lapis Calumniaris, and foure ounces of Terra sigillata, and powder them small: then take a pinte of Oyle, and put thereto halfe a pound of Waxe, and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almost, put in foure drams of Camphere in fine powder.

To make an Vnguent for the Skerby.

Take a Gallon of red Vineger, and one pound of the root of Wzionie, and seth therein till it be consumed: then take the roote thereof and beat it with Orsingie, and beate it very fine: then take one ounce of Argentum viuum well killed, and labour them all together very fine, and so annoint therewith.

So make an Vnguent for Vicers in Childrens faces.

Take Litarge and Ceruse, of each five ounces: the leaues of Ashe, and Wine leaues, of each three ounces, oyle of Roses one ounce, Waxe halfe an ounce: relent your Oyle and Waxe together, and beate your Litarge and Ceruse, and mingle them with two yolkes of rosted Egges.

R 3

To

for y^e y^e
Lammas
Butter
plantage
my nicotina
my fied

powder of lammas bark is very
good for y^e y^e
to be used

[Handwritten signatures and scribbles at the bottom of the page]

To make the Sinnitive Oyntment.

Take Turpentine foure Dunces, Varts-greace, or the marrow of a Hart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two dzams, and halfe a dзам of Myrrum: and so worke it.

To make an Vnguent for the Itch.

Take thre handfuls of Allecompanion roots, seeth them in thre gallons of water till they be soft: then take the Roots and scrape them, and take the white of them to the quantity of a pound, and beat them with one pound of Barrow-hogges greace, and a quantity of Salt, and a little Saffron; and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

Take two Dunces of Vermillion, two ounces of Quick-silver, two ounces of Oyle of Bay, two ounces of Bozes-greace, halfe an Dunce of Vineger, foure yolkes of Egges: and let them all together be labourd.

To make the Dunfymitive Vnguent.

Take Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Ware halfe a pound, Turpentine and Shæpes suet, of each a quarter of a pound.

To make *Vnguentum Dulsum*.

Take Shæpes suet five pound, Rozen in powder one pound, Troch Allom in powder one pound, and a quart of white Wine, boyle them all together: And if you will make it red, you may put into it one ounce of Vermilion in powder.

To

To make *Vnguentum Bassilican*.

Take Ware 1. pound, the best Pitch 1. pound, Rozen halfe a pound, Colophonie one pound, Cowes suet one pound, Oyle two pound, Bay butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all these in an Vnguent according Art.

To make a Mundifigitue.

Take Smalledge a little bagge full, one pound of Cringie, thre pound of Rozen, a quarter of a pound of Ware: Stampe your Smalledge and Cringie together in a Stone Morter: then put it into a great panne, and set them vpon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to wære cold, then scæte it off with a slice, till you come to the water: then put in the Rose-water and Ware all together vpon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundifigitue.

To make *Vnguentum Rosæ*.

Take Honey two pound, Rozen one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fene-krike Semmins bea of each two ounces, Myrrhe and Sercole, of each two ounces in fine powder.

To make *Gibsons Incarnatiue*.

Take greene Bzome two pound, Ware and Rozen, of each halfe a pound, Dære suet foure ounces, Frankensence, and Myrrhe, of each two ounces, Turpentine and the yolkes of Egges as much as needs.

To

To make a Yellow Incarnatiue.

Take one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Ware, halfe a pound of Chapesu-
et, halfe a pinte of oyle Oliue, halfe a pound of Turpentine,
and so make your Vnguent.

To make another incarnatiue.

Take oyle of Roses twelue dzams, Rosen two ounces, Tur-
pentine eight ounces, Ware five ounces, melt the Ware,
Rosen, and Oyle together, and in the boyling put in your Tur-
pentine, and the Iuyce of Valerian, and so let it be cold, and
as you occupie it put in oyle of Turpentine, and so keepe it.

To make an Vnguent for the Piles.

Take Barrowes greafe halfe a pound, burnt Allome one
ounce, and the yolke of an Egge hard rosted, put these toge-
ther, and make an oyntment, and annoynt your soze as hot as
you can abide it.

Another fumetiue *Vnguentum*.

Take halfe a pound of Dore suet, halfe a pound of Ware,
one pound of oyle of Roses, halfe a pound of oyle Oliue, of
Lapis caluminaris and Camphere two ounces, and so make
your Vnguent according to Art.

For the Blacke Iaundies.

Take a quantitie of great Moymes, a quantitie of Herbe
grace, a quantitie of Arsmart, and the graine of a Goose
turd.

To make *Vnguentum Foscohem*

Take oyle Oliue one pound, Saffron foure dzams, Colo-
phonie, Pitch, Pauiles, Gumme, Seropine, of each two
ounces, Pastick, Olibanon, and Turpentine of each one
ounce,

ounce, Ware a quarter of a pound, melt your oyle, and then
your Ware, and then put in the Colophonte, and after stirre
your Pitch, Pauiles, and your Gumme, Serapine, and last
your Turpentine, Pasticke, and Olibanon, euery thing being
bzuised, except your Pitch, and Turpentine. When you put in
your potoders, be euer stirring it with your spittle till it be
full dissolved.

Vnguentum Veride.

Take Small gemme two ounces, Verdigreace two ounces,
Pasticke one ounce, Olibanon one ounce, Day butter one
pound, oyle Oliue one pound, Ware one pound, and so make
your worke.

Vnguent Posteleris.

Take Galbom one ounce, Gumme Armoniac one ounce,
Hera one ounce, Pasticke one ounce, Apopanie one ounce,
Litarge Aure foure ounces, Arestologia one ounce, Olibanon
one ounce, Bidelion one ounce, Verdigreace halfe an ounce.

An Oyntment for the Stone and Collick,
to be made in May.

Take the buds of Brome flowers, nere the shutting, halfe a
pound of them picked from the stalkes, and beate them in a
moyter very small: that done, mingle them with clarified Day-
butter, as much as you shall thinke mete; and so keepe it close in
a vessell eight dayes, then seeth it and straine it, as the other be-
foze, and therewith annoynt the Patients grieve very warme,
Euening and Morning.



OF PLAISTERS.

PART. X.

To make a resolutiue Plaister of great vertue. This Plaister is to resolue Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolued: and it is made in this order.

Take common Ashes, that are well burnt & white, and finely searced, one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe all these in an Earthen dish, on the fire, with Oyle of Roses, in some of a Liquid Unguent, and that ye shall lay vpon the place grieued, as hotte as ye may suffer it, and change it Morning and Euening, & ye shall see it worke a maruailous effect. Moreover, when the Pelechie commeth forth of a diseased, let him be folded in the same remedie very hotte, and in foure and twenty houres ye shall see holpe, if ye be first well purged: for this is a great secret which I haue reuealed. This word Pelechie, is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that haue the Pestilent Feauer.

To

To make a maturatiue Plaister of great vertue. This maturatiue doth open an Impostume without instrument and paine: And the order to make it, is this.

Take the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Venues Dang that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to supuration, and breake it, lay on this Plaister Morning and Euening a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keep this as a secret.

A Plaister Bessilicon.

Take white Wax, Rozen, Pine, Cowes suet, Rone pitch, Turpentine, Olibanie, of each of these one ounce, and of Oyle as much as will serue the turne.

An other Plaister.

Take Walme, Bittonie, Wimpernell, of each of them a handfull, lay them in a fuse in a pottle of white Vineger two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rozen one pound, white Wax seure ounces, Pasticke one ounce, Turpentine demi pound, and so make your Plaister.

The Mellilote Plaister.

Take Mellilote ten handfulls, let it be small stamped, and laid in fuse seure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it coole, and put thereto Rozen two pound, Percaine one pound demi, Wax one pound, Deere suet demi pound, Pasticke one ounce, Frankensence foure ounces, and so make your Plaister according to Art.

S 2

The

The Musledge Plaister.

Take Marsh Mallows rootes, Fenekrike, and Linseed, of each one pound, lay them in fufe in thre quartes of water, thre dayes, then boyle it ouer the fire a little, and so straine it to a Musledge, and take thereof one pound demi, and of Lye targe of Lead foure pound, of good Oyle fixe pound, put all ouer the fire in a great vessell, and so let it boyle with a soft fire, euer stirring it till it come to the forme of a Plaister according.

Another Plaister.

Take the Juice of Bittany, Plantain, and Smalledge, of each demi pound, Mace, Clozen, and Turpentine, of each demi pound, Pitch foure ounces, and so make your worke.

A plaister of Camphere.

Take common Oyle demi pound, Mace foure ounces, Seruse one ounce, Camphere demi ounce, and so make your worke.

A Spiced Plaister.

Take white Mace one pound demi, Perosine one pound, Colophonte foure ounces, Clozen demi pound, Deers suet demi pound, Cloues and Pace foure ounces, Saffron demi ounce, red Wine and water, of each a quart, boyle these together till they come to a Plaister.

A Plaister called Apostolicum.

Take white Lead and red, of each one pound, Oyle foure pound, stirre them all together, and boyle them with a soft fire, to the forme of a Plaister, according to Art.

A Dry-

A drying Plaister.

Take Oyle of Roses, Deers suet, of each one pound, Terra Sigillat, Lapis Calumniaris, Seruse, of each one pound, Sanguis Draconis, thre Dunces, and Incence, of each one ounce: Turpentine foure ounces, Camphere halfe an ounce: and so make a Plaister.

A Playster for the Gowt Arteticke.

Take Drium, Saffron, of each one dram, in fine powder, tempered in the yolkes of thre Egges hard boyled, and oyle of Violets, or Roses, Plaister wise, applyed to the painfull place, and it easeth.

A Plaister to stake paine.

Take crummes of white Bread foure ounces, temper them with sweet Milke, and the yolkes of foure Egges hard boyled: and take of oyle of Roses thre drams, and in the making put thereto a little Turpentine and Saffron two drams, in fine powder.

A playster against the coldnesse of the Nerves.

Take Mace two ounces, Cuscorbium, Castore, of each halfe an ounce, Sheeps suet, and Pitch, of each one ounce, Turpentine a dram: and so make your worke according to Art.

A good cold drying Plaister.

Take Oyle one pound, Mace ten ounces, Seruse and Lye targe of gold, of each foure ounces, boyled with a soft fire, in Furnace wise.

A red Plaister.

Take Mace, Deers suet, of each one ounce, Lapis calaminaris, Bolearmay of each one dram, Turpentine one ounce, Camfers

Camfere a dzamme: put all together, and so make a Plaiſter.

A blacke Plaiſter.

Take Ware and Oyle, of each a pound, Ceruſe and Litarge, of each ſixe ounces, Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaiſter.

A blacke Plaiſter for old Sores.

Take Litarge of Gold, and Ceruſe, of each one ounce: the Cinders of Iron, Quilled ſtozie ſererie, ſixe drams, Oyle of Roſes ſoure ounces, new Ware one ounce, ſtrong Vineger two dzams: and ſo make it according to Art.

A Plaiſter to diſſolue hard things.

Take gum Armoniac, Serapine, Bdelium, Oppoponacie: of each one ounce, oyle of Spike ſixe dzams, Turpentine two dzams: the mell of Fennikrike, and Linſeed: of each one ounce, the mell of Lupianes, as much as needs, and ſo make your Plaiſter.

An other blacke Plaiſter.

Take Oyle one pound, Ware and Ceruſe, of each halfe a pound, and ſo make a Plaiſter according to Art.

A Plaiſter againſt old Sores.

Take Oyle ſixelue ounces, Litarge of Gold halfe a pound, Vineger ſixe ounces, Ceruſe, Colophonie, Peroline, Pitch, Goates ſuet, of each two ounces, Dragons blood, Terra ſigillata, of each one ounce, Ware two ounces and a halfe: and ſo make a Plaiſter.

A cold

A cold Plaiſter.

Take Litarge of Lead one pound, Oyle ſoure pound, Vineger two pound, boyle them to a Plaiſter.

A Plaiſter to draw an Apoſtume.

Take Galbanum, and gum Armoniac, of each one pound diſſolued in ſoure pound of Sugar, for ſoure dayes together, and then boyled till the Vineger be conſumed, with a ſoft fire, according to Art.

A Plaiſter for the Lords marke de Wife.

Take Virgin Ware two pound, Peroline two pound, Galbanum, and gum Armoniac, of each halfe a pound, Pitch ſoure ounces, Dares ſuet, Ceruſe, of each halfe a pound: Cloues and Pace, ſoure ounces, Saſſon, to the weight of twelue pence, red Wine and water of each two pintes: Boyle theſe things till the Licour be waſted away, and ſo make a Plaiſter thereof according to Art.

The white Muſilage Plaiſter.

Take pure good Oyle eight pound, Litarge of Leade ſixe pound and a halfe, Muſilage of March mallow rootes, and of Fennekrike and Linſeed two pound: Boyle all together, to the ſorme of a Plaiſter, with a ſoft fire, euer ſtirring it, then take and waſh it in three or ſoure waters, and it will be very white.

A Spiced Plaiſter.

Take Ware and Peroline, of each one pound, Croſſine halfe a pound, Colophonie two ounces, Frankenſence and Goates ſuet, of each ſoure ounces, Cloues and Pace, Oyle of Turpentine, and oyle of Spike, of each one ounce, Saſſon halfe an ounce, red Wine two pound: and ſo make your Plaiſter according to Art.

A Plaiſter

A Plaister for old Sores.

Take Litarge of Gold, one pound, oyle of Roses two pound, white Wine, a pinte, Wine a pinte, Vineger halfe a pinte, Ware, frankensence, and Myrhe, of each two Drams, and so make your Plaister according.

A Sparadrop.

Take Oyle a pound, white Ware thre ounces, Ceruse tenne ounces, Litarge of Gold, foure ounces, boyle all these in forme of a Plaister.

A drying Plaister.

Take Jacobs Plaister, halfe a pound, Vnguentum lapis Calumniaris, one pound, and so make a Plaister.

Oliver Wyllson's Plaister.

Take a pottle of Oyle, Ware two pound and a quarter, white Leade in powder two pound, of Storax callamitic, one ounce, Bengawin, one ounce, Labdanum, one ounce, Masticke, one ounce, of Camfere, foure Drams, and so make a Plaister.

To make a Sparadrop.

Take Oyle a quart, white Leade one pound, the grounds of Merine foure ounces, of white Copperas, two ounces, white Ware thre ounces, Vineger a pinte, Camphere, thre pennyworth: and so make your Plaister according.

To make the Mellilote Plaister.

Take Rozen eight pound, Ware two pound, Sheepes Suet demi pound, the Iuyce of Mellilote a gallon cleane strained,

red, let your Rozen, Ware, and Sheepes Suet be molten, and cleane strained into a faire Pan, and then put to your Iuyce of Mellilote, and set it ouer the fire and stir it well together till it be like a Plaister, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, euer stirring it, till it be almost cold, and labour it well in your hands for heating out the Wine, and so make it in roules and keepe it.

To make a Seare-cloth.

Take Ware one ounce, and a dram of Ensozium, and temper it with oyle Olive at the fire, and make thereof a Seare-cloth to comfort the sinewes.

To make the Plaister called Flowesse.

Take Rozen, and Perosine, of each halfe a pound, virgin Ware, and Frankensence, of each a quarter of a pound, Pasticke one ounce, Harts tallow a quarter of a pound, Camphere two Drams, beat all these to a powder, and boyle them together, and straine it throught a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it coole a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in roules according to Art.

Another Plaister.

Take two pound of Ware, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Dæresuet, two ounces of Cloues, two ounces of Pace, a quarter of an ounce of Saffron, one pound and a halfe of Olibanon, and a gallon of red Wine, and put all these into a faire Panne, and set it ouer the fire, foure or five houres, till ye suppose that the Wine be sodden away, and then take it off the fire, and stirre it till it be cold, and roole it.

A Plaister of Camphere.

Take Camomill oyle halfe a pound, white Waxe foure ounces, Ceruse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a Spice Plaister.

Take Waxe two pound, Beere suet one pound, Berosine foure pound, Cloues and Gace two ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and seise that which is to be powdered and seised, and melted altogether ouer a soft fire, except your Cloues and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the saue. Stirring it well together, and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder, Cloues, Gace, and Saffron, casting it abroad vpon the said Ingrediance, and stirring it well till it be cold, then make it into bowles.

To make a speciall Plaister for all manner of cold Aches.

Take Berosine foure pound, Rozen, and Waxe, of each two pound, Galbanum as much, Olibanon as much, Mastick, and Myrhe, of each two ounces, red wine foure pound, put your Masticke, Myrhe, and Wine, in the cooling, it hath bene proued, and when you need it, spread it on a Leather.

To make a Plaister that Sir William Ferrington let a Squire that was his Prisoner goe for, quite without ranfome.

Take one pound of Litarge of gold, and make thereof small powder, & seise it well, then take a quart of oyle of Roses, & a-pinte

A Plaister of Camphere.

Take Camomill oyle halfe a pound, white Waxe foure ounces, Ceruse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a Spice Plaister.

Take Waxe two pound, Beere suet one pound, Berosine foure pound, Cloues and Gace two ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and seise that which is to be powdered and seised, and melted altogether ouer a soft fire, except your Cloues and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the saue. Stirring it well together, and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder, Cloues, Gace, and Saffron, casting it abroad vpon the said Ingrediance, and stirring it well till it be cold, then make it into bowles.

To make a speciall Plaister for all manner of cold Aches.

Take Berosine foure pound, Rozen, and Waxe, of each two pound, Galbanum as much, Olibanon as much, Mastick, and Myrhe, of each two ounces, red wine foure pound, put your Masticke, Myrhe, and Wine, in the cooling, it hath bene proued, and when you need it, spread it on a Leather.

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To make a speciall Plaister for all manner of cold Aches.

Take Berosine foure pound, Rozen, and Waxe, of each two pound, Galbanum as much, Olibanon as much, Mastick, and Myrhe, of each two ounces, red wine foure pound, put your Masticke, Myrhe, and Wine, in the cooling, it hath bene proued, and when you need it, spread it on a Leather.

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To make a speciall Plaister for all manner of cold Aches.

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To make a Plaister that Sir William Ferrington let a Squire that was his Prisoner goe for, quite without ranfome.

Take one pound of Litarge of gold, and make thereof small powder, & seise it well, then take a quart of oyle of Roses, & a-pinte

a pinte of white Wine, and halfe a pinte of old Merine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Merine last, this Plaster will heale a Worme, and a Canker, and a fester, and Wounds, and all other sores, if thou put thereto one ounce of Ware, Olibanon, and Mirrh, of each a dram.

To make Coulman Plaster.

Take oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it ware blacke, and then put thereto Pitch one pound, and make it in rowles.

To make the Mellilot Plaster.

Take the Iuyce of Mellilot, and Camomill, of each one pound, of Ware one pound, Rozen thre pound, Sheepes suet a pound and a halfe, white Wine two pound and a halfe, and so make them all in a Plaster according to Art, for it is good.

To make the Deaguloune Plaster.

Take Oyle two pound, strong Vineger one pound and a halfe, Litarge of Gold one pound, Verdigreace one ounce, boyle them together till they be red, and so make it in rowles.

A Plaster for all mannner of Sores; and especially
for all greene sores.

Take of fine Sugar and Burnes, and each of them like much, and bruse them in a Morter, and wash the Wound with the iuyce of the same, then take the Herbs finely beaten, and mingle with them and the iuyce, a quantity of English Honey, and unwrought Ware, so boyle them together till it be all of one colour, then take them from the fire, and let them stand a while: then put it into a Basin of faire water, and so work it out into rowles, and lay it on Plaisters once or twice a day.

Another

Another for the same approved.

Take the Herbe Salendine, and House-Lake, of each equall quantity, then bruse them in a Morter, and take the iuyce of them, and put it into the wound, and annoynt the same there: with: that done, fill the wound with part of the brused herbs, and so binde it vp, and in short time it will heale the sore, as by proove hath bin sene.

A Plaster for the Stiche.

Annoynt your side with the oyle of Pellilote, then make a Plaster of the same Pellilote vpon a peice of Leather, and change it but once a weeke.

A Plaster for the Plurisie.

Stampe well in a mortar, foure ounces of the rootes of wilde Gallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams, mingle all together, and lay it right hot vpon the payne, and soon after the corruption will breake.

A Plaster for the Collicke and Stone.

Take Peritozie, Camomill, ground Iuice leauas, Cummin: stampe them, and boyle them in white Wine, and make a Plaster thereof, and put it about the Reines as hot as may be suffered, and see that it lie close round about behinde and before.

A Plaster for the Headache, and for hot Agues.

Take red Vintes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaster, and lay it to your fore-head, for it helpeth diseases in the Head, and also hot Agues.

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A hote drawing Plaister, called Flowis.

Take Rozen, Beroline, of each halfe a pound, white Ware foure ounces, Frankensence, foure ounces, Masticke, one ounce, Dere suet foure ounces, Turpentine foure ounces, Camphers two drams, white Wine a Pottle: and so make a Plaister.

A Plaister called the Vertue of our Lord.

Take oyle Olive one pound, white Ware two drams, Calbum, Ermonie, Opponacke two ounces, Litarge halfe a pound, Almons one dram, Merdigreace one ounce, Aristoligum longum one dram, Myrrhe, Mastick, of each one ounce, Rozell bayes two Drams, Incense white one dram: Make the Plaister in this manner: take and temper the Calbum, Opponack, Ermony, in good vinegar, two dayes naturall, and the other things to be provided each by himselfe: then take the Ware, and melt it with Oyle in a Kettle, and the Gummes dissolved in Vineger, in another vessell upon the fire, till the Vineger be sodden away: then straine it upon the said Oyle, as strongly as you can stirre it well: and then put in the Merdigreace, the Astrologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale more then all other Plaisters, or Ointments.

A Plaister for a sore Brest that must be broken.

Take one handfull of Groundsill, a pinte of swete Milke, and a handfull of Datemeale, and seethe them together, Make a Plaister thereof, and lay it to it as hote as the Patient may suffer it, and at every Dressing put in more Milke: this also no longer then it beakes

A Plaister

A Plaister to heale it.

Take one pound of Boares grease, and three Garlick heads stamp them in a Morter till they be fine, and put both into a hore, and put thereto Beene-flower, to the quantity of two Egges: beat them together, and lay them to the Best.

To make a Seare-cloath.

Take Rozen, and Beroline, of each foure ounces, Make two ounces, Olibanon two ounces, Masticke halfe an ounce, Turpentine two ounces, and so make your Plaister.



OF MEDICINES and Remedies.

PART. XI.

Here followeth divers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belonging thereunto. And first a most excellent Remedy to helpe the Fluxe of the Body, with a certaine discourse thereon.

When the Flare of the Body is caused of superfluous heate conceived in the stomacke, the which maketh a continuall solution inwardly, as ye may see by experience of those that are troubled therewith: so long as the cause is not taken away, all their meat doth run into the matter, & which if it be so, that

is true which I do say, that the fluxes are a distemperance of the bodie, caused of hot and corrupt humours in the stomack, and therefore if thou wilt cure it, it were necessary to extingwish the heats, and so take away the corruption, the which thou shalt do with the rednesse of Parte Mylletare witten in this booke following, for that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure mornings together one scruple of the rednesse of Parte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

Seth Roses in Vineger, or Tamarindes, or Gaules, and while it is hote wet therein with wolle, and lay it on the stomacke for vomit, and on the Pauill for fluxe, and on the Reines for appetite.

Aleanet, is to sooder Wounds.

Asphaltum, is Tarre of Indie, it hath vertue to draw and solder, for if the powder thereof be stroked on a dry wound, it will soone close it, though it be both broad and deepe.

Oates, hath vertue to abate swelling, and to make things soft.

Asarum, maketh Women to haue their teares, openeth the veines of the Vrine, and maketh a man well to pisse.

Asarum, with Honey slepeth Wormes, dissolueth Winds, and warmeth the stomacke, clenseth the Liuer, and veines of the Vuts, and reines of the Bladder, it putteth away feuer quotidian, and helpeth the stinking of venemous Wormes.

Bolle, if it be good, is as it were white redded.

Ballestianes, is the flower of the Pomgranet, and Psidia, is the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Vrona, hath vertue to make soft, or to ripen Empoismes.

Bistorta,

Bistorta, or Tormentill, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constrain together, it helpeth the Empoisme, both within and without, it breaketh the stone, and beateth the Cough.

Cadamea, is the rootes of Parcely, that hath vertue to dissolve, to consume and to draw.

Camlere, ought to be kept in Marble, Alabaster, Lynced, or Anyred: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge flegme and Melancholie, and for the Tooth-ache, seth it in Vineger.

Caissa fistula, a Gargacisme made thereof, and of the iuyce of Dozell, dissolueth the Empoisme in the Throate, and also for swelling in the Cheekes.

Creuse, is good to engender good flesh, and to fret away euill flesh.

Capers, is good to desie cold Humours, in the mouth and stomacke.

Cucube and Quibebes, the powder hereof with the iuyce of Bozage, is good for the cold Rheume, and to comfort the Braine.

Dragagant, is of three kindes, and the White is the best in cold Medicines, and the red in hote.

Euphorbium, his vertue is to dissolve, to draw, to alate, to consume, to purge flegme, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritorie of Spaine, it hath vertue to purge flegme and Melancholly, and it is the best that purgeth next to Scamonie. Take Esula, five drams, Camell, Fennell-seeds, Anyseeds, and vse this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hote in Medicines.

Gariofolate, is Aience his vertue is to open, dissolve, and consume, whilst he is greene, the Collica passie.

Hernadastus, the whitest is the best, it hath vertue to dissolve, consume, and draw, and they principally purge flegme.

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arus,

Iarus, Barba, Aron Calues sæte, Cuckeo pintell, the leaues, and the rootes, and the gobbets about the rootes be of good vertue, and the roote should be clouen, and dried, they haue vertue to dissolue and lake.

Ipagustidos, is gobbets, that are found by the roote of the Dog-beyer, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the Strangury Illiaco, drinke Wine wherein it was sodden.

Licum, is good with the iurce of fennell for soze Eyes.

Litarge, is good to close together and to cleanse.

Lougesad with Cinamon, is good for the Liuer, and Splæn, and winde in the Guttas and stomacke.

Mamia, is good to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, græne or drie, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore tree, it hath vertue to dissolue, consume, and make cleane, it is good for the Quinsie, and for Costiuensse.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Opponax, if it be clære, and draw to Cytrine colour, it is good, it hath vertue to dissolue and consume.

Opium, that is not hard nor soft, is good, it hath vertue to make one sleepe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth blowne cheekes.

Oxificentia, Phenicon, Dactilus Indie, Tamarindus, they that be good, be neyther too moyst nor too hard, and be somewhat blacke, and somewhat sower, the Wyne nor the sæd shall not be used in Medicines, it hath vertue to purge Colles, to make Blood cleane, and to abate unkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

side, it is good to purge Melancholy blood, and Cardiacle, and Sinicapos, or Sincapos, with the iurce of Bozage, and Os Sexi, will make the Teeth white.

Periatory, Pellatory, shall be gathered in Winter, and his vertue is to dissolue, conume, and draw.

Dog Fenell, the roote is good for the Strangurie, Diarrhie, and stopping of the Liuer and Splæne.

Pineapples, the kernels doe moysten and open, and is good for the disease in the Breast, or Cough, or Etike, or Consumption, and to increase good blood.

Damsons, be cold and moyst, in the third degree; gather them when they be ripe, and cleane them in the Sunne, and spring them with Vineger aboue, and then yee may keepe them two yere in a vessell: their vertue is to coole a man, and make his guttes light, and therefore they be good in feuers, against the costiuensse: that cometh of drineste, or of chollerick humors in the Guttas, when they be ripe to cut, and when they be drie, soake them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moyst in the third degree; his vertue is to make soft and light, and to coole a Mans bodie, and to straine together.

Periatorie, while it is græne hath vertue to dissolue and consume the windes in the stomacke.

Purslane, is good both raw and sodden, to abate unkinde heate in chollerick men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liuer, and splæne that cometh of cold.

Storax, hath vertue both to comfort, and consume, and to fasten Teeth, and comfort the Gummies.

Squilla, is a sea Onion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the outter, and inner parts shall be cast away, for they be deadly, and that which is in the midst, shall be put in Medicines, and it hath

more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge fleame. Stauiacre, hath vertue to dissolue, consume drawe, and purge, fleame and Lytarge, and to put away heauynesse of the heart, and if it be put in his nose.

Scapium, is good, and hath vertue to dissolue, consume, drawe, and laye, and heale, it is good for fallins downe of the Mother, with suffumigation, or supposito, and for the tearmes of secondine dead Child.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to solder. Cinke Calamint sodden in Wine, for collicke of the stomacke, and stopping of the Liuer and Splene, reynes and Bladder, and Illiaco passie.

Saterion, his root is greene, hath vertue to vnloose mans nature.

Saligem, his vertue is to dissolue, and consume.

Scabiouse, while he is greene, hath vertue to dissolue, consume, and cleanse.

Dragons, take the roote, and cleane it, and drie it in the Sun, yee may keepe it two yeares, meddle the powder of Dragons with Hope, and wet a tent therein, and put it deepe into a fester, and it will cleanse and enlarge it, and if there be a bone in it, it will drawe it out, or else loose it that yee may take it out lightly.

Sene, is to purge melancholy and Epilencie, and Feuer quartaine, and Emierodes for the Splene, Liuer, and Cardiacle sodden in water, and put to Sage, and make a syrope, or the Juice of Bozage and Sugar.

Terra sigillata, terra sarasinica, trara argenta, is all one manner of earth, his vertue is to constrain together.

Turbith, if it be hollow, small, and of an Ash-colour, and gumme, it is good, it hath vertue to dissolue, and drawe humours from the uttermost part of a mans body, and namely fleame, for the Goute, and Illiaca, and Podegra, and Chiragra, giue him foure scruples of Turbith medled with some other Medicine.

Taplia,

Taplia, or saifers hearbe, his vertue is to purge about and beneath, both greene and drie, for it is neuer giuen by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale or keepe close his testicles, or else they will swell, with this hearbe beggers doe make them seeme on the Dropisie, and be nothing like.

Tartar, is the loes of Wine, and hath vertue to dissolue, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure drams, and cast there to the powder of Masticke, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or sheepeheards rod, hath vertue to straine together, to cole, and to fill that is emptie, and is good for the Flupe.

Bryona, or wilde Pepper, is hot and drie, the roote thereof maketh a woman to haue her tearmes, and deliuereth a dead child or secondine.

Gingar, comforteth the heart, and make good digestion.

Sugar, is temperate, hote, and moist, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to coole.

The excellent vertues of Cardus Benedictus.

It is very good for the Headach and the Pegrin: for the vse of the iuyce of the powder of the Leaues, preserueth and keepeth a man from the Headach, and healeth it being present, it quickeneth the sight if the Juice of it be layde on the Eyes. The powder stanches blood that solues out of the Nose, or cometh out of the Lungs: the breath of it taken with Wine, maketh an appetite. It is good for any ache in the body: it strengtheneth the members of the body, & fastneth loose sinewes and weakes. It is also good for the Dropisie: it breaketh also the Stone, and breaketh

breaketh an Impostume: it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizziness of the Head: It helpeth the memory: It helpeth thick hearing: It is good for short windes, and the diseases of the Lungs: Some write that it strengtheneth the teeth: others write that it bringeth downe flowers, & prouoketh sleepe, and helpeth the falling sickness. It is also good for falls and bruises: the Leaves prouoke sleepe: the powder is good against all poyson. the same put into the guts by a Clyster: It helpeth the Collick, and other diseases of the Guttes, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Iuyce both the same: the Leaves bruised are good for the biting of Serpents: for Burnings, and for Carbuncles. There is nothing better for the Canker, and old festering sores: the Leaves are good for Fomentations: and to be sitten ouer, being sodden in water, that the vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

This callos matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is giuen forth of nature, it goeth into the lower parts in to the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or excrete, and there many times it engendreth a tumor in the skin with great hardnesse, and many times that tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumor is called commonly Callo, or Cornes in English, and I thought it good to call them crest, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore

therefore I will shew thee our secret to help them quickly and with great ease, which secret was neuer knowne of any. First ye shall pare them with a sharpe knife vnto the bottom, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it vntill the blood doth appeare, then touch it with the oyle of Sulphure, and then drasse it with our Balsamo Artificiato, once a day vntill it be whole. Keep this as a secret.

An experimented science for hoarsenesse, though it hath long lasted.

Take a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchiffe about the Head all night: doe this three nights one after the other, and keepe thy selfe warme, and beware of Cold Drinks, and Aye, and it shall surely goe from thee without hurt, this same is also good for the Hlix and Cough: giue the Patient also Lycorice in his mouth.

Against Hoarsenesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and driueth away Hoarsenesse and the olde Cough.

If a man stand in feare of the Palsie

Let him eate euery morning two or three graynes of Mustard seeds, and two Pepper cornes: the same is assured for the same disease.

Of the cause of our Sciatica, and how yee may helpe it.

The Sciatica is a disease so called, because it commeth in that place of the body called Scio, and it is caused of an euill quality and grosse humors that are strated in that place, because they cannot passe downe. And this is scene by experience

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 vience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, and Anctions, because the glysters both evacuate those places next unto it, and so easeth the humors: the vomit cleanseth the stomacke, the Purgation both evacuate the body downwards, the Anctions dissolve the winde, and by these meanes thou mayest help the Sciatica, as I have done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

Take a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all seethe till it be thicke, then put thereto the yolkes of foure Egges, and when y^e will vse it, drinke it on a cloth Plasterwise, hote.

A speciall remedy against the Goute.

Take Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setuall, Vermodaill, of each three penny weight: Powder benedicta, foure penny weight: and make it in powder, and vse it when you begin to ware consumption or bound: Use these Hearbes daily in your Pottage or Broath: take Verbou two handfuls, Scabious, Medfellen, Bozage, of each one handfull: Auen, Planten, Langdebaese, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaster for the same.

Take Unguentum Persiatum, Agrippe Dialtee, Olei Cestri Lauri, an ounce: Emplastrum Ori crori one ounce, Tere pariter, Resina pim parissimi pariter sed resoluenda dissoluentur,

soluentur, Et fac magdalione: take your powder in dayes and times convenient, at the first time two penny weight, and after as you thinke expedient.

Stubbes medicine for the Goute.

Take a quart of red wyne Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a spoinefull of Bole Armoniacke, halfe an ounce of Camphere, which must be put in at twice, and boyle them all together, till they be somewhat thicke: then make it Plasterwise, and lay it to the paine.

Another Plaster for the Goute.

Take Occycronium Galbanum, and Melitonum, of each one a penny worth and still them: take a pound of Stone Witch, and an other pound of fine Rosin, one halfe ounce of Camphere, one quarterne of Dares selwet, halfe a quarter of a pound of Commin, and boyle them on a soft fire together, and thereof make a Plaster vpon a peice of Leather, vsing it as the other.

Another for the same.

Take the Gall of an Ore, and Aqua Composita, of each a like quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a sticke, the space of halfe an houre: when you haue so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, binde it to the soze.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalk, and of the Gall of a beast into it, and boyle them together, and make a Plaster of it, and as hot as you can suffer it, lay it thereunto, Let the Chalke be scraped very small. Approued.

A remedy

A remedy for burning and scalding.

Take the white Coll of the belly of an Hare, and if it be raw, lay it thereto, and it will neuer away till such time it be whole.

Another for the same.

Take a Thistle called S. Mary thistle, stamp it and straine it, and take thereof two spoonfulls, and put to this three spoonfulls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

Take the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it vpon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approued.

For a winde or a Collick in the belly.

Take a Rose Cake and toast it at the fire, with Vineger thjowen vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

Take Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plaster, and it shall helpe.

Against the Shingles.

Annoynt the Shingles with the ioyce of Mynts, and it will heale them.

To heale a wound in ten dayes, as by prooffe hath bene seene.

Samp Camphere with Barroles grease, and put it into the wound, and it will heale it. Approued.

For ache

For ache in the Backe.

Take Egremont and Bugwort, both Leaues, and Rootes, and stamp them small, then mingle them well with old Dares Helvet, then smere oz annoynt the grieved place there, with very warme, and after role it by hand.

For to heale in foure dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

Take an Onion and cut him ouerthwart, and loyng out the ioyce vpon the scalded place doing so euery day twice, it will heale it quickly.

To heale the Itch.

Take of Lapacinum Acutum, oz of Sozell, and boyle it in water, and wash therewith the diseased person: oz else take the rootes of Lawzell, and being well brayed with salt and bread, annoynt therewith the body. The like effect is done with the decoction of Grimony and Sage, made with raine water, and washing therewith the sick person.

To heale Sores or Tettors.

Take of Salts of Ganabrinum, in powder, and of Oyle of Rosas, as much as shall be sufficient: Make therof an Oyntment. Or else bray Cockle and Brimstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

Take the ioyce of Wallwort, of Salts, of Vineger, of Barley Meale, of each a like quantity: Boyle it, and make a Plaster, and lay it vpon the legs.

A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full of it morning and evening, with as much good wine.

Take the best Aqua Vitæ that you can get, and take a piece of fine gold, and make it glowing hot ten tymes, and quench it againe, the more you quench it, the stronger wareth the water and better. Then put it into the same Aqua Vitæ, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cinamon, both beaten: let them stand foure dayes well stopp'd, and stirre it euery day once: but when thou wilt take it, then let it stand still vntill it be cleare. This water warmeth the cold stomack, giueth strength to all the members, specially to aged folkes that haue bene ouerlong sicke, whose strength is consumed: for it comforteth and strengthneth the heart out of measure.

A speciall medicine to cause sleepe.

Take a spoonfull of Oyle of Roses, a spoonfull of Rosewater, and halfe a spoonfull of red Wineger, and temper them all together: then with a fine linnen cloth annoynt the patients head.

An easie remedie for the tooth-ache.

Take a slice of the roote Acorus, of some called in English Gladen, or other Galanga, which groweth in waters and marishes, this must be laid greene vpon the tooth. A peice of the greene roote of Tormentill doth it likewise.

For swelling in the throte.

Take white Frankensence, and cut a peice of it vpon hot coales, then put a Chimble ouer it, & let the smoke there of

of goe into the throte: that helpeth, and is oft times experimented and proued.

For the Canker in the mouth

Take halfe a pinte of Ale, and a sprig of Rose-marie, and seeth them together, and skim your ale, And then put in a peice of allom as much as a put, and a spoonfull of Honey, and two spoonfulls of Hony-suckle water.

To make the face faire and the breath sweet.

Take the flowers of Rose-mary, and boyle them in white wyne, then wash your face with it, and blett for to drinke, and so shall you make your face faire, and your breath sweet.

A remedy for a red face or a red nose.

Take Litarge of Silver, and Bistone, of each like much, and seeth them in Rosewater, and Wineger, and then with a linnen cloth wet in the said Wineger, lay it to the soze.

A remedy to quallifie the Coppered face that is vncurable.

Make a Bath with the flowers of Cammonell, Violets, Roses, and flowers of water Lillies, then annoynt the place with Vnguentum Album, Campherarius, and mixe that oymntment with a little yellow Bristone, and quicksilver killed with fasting spittle, and annoynt the face withall.

A speciall good dyer for all copperous faces.

Abstaine from all salt things, spiced, fryed meates, and rosted meates: also from drinking of Wyne, for it is very euill: also Dayons, Mustard and Garlick are very naught: in stead of which you must take Purshaine, Bayrel, Lettice, Tops of Borrage, with Succoby or endiue in pottage, or otherwise: Also it is necessary to be laxative, and in sleeping to lay your head high.

An easie remedy to make the Teeth white.

Take Vineger of Squilles, and dip a little pece of Cloth in it, and rub the Teeth or Gummies withall: the said Vineger fasteneth the Gummies, comforteth the rootes of the Teeth, and maketh a sweet breath.

To take away the stinking of the Mouth.

Ye must wash your mouth with Water and Vineger, and chew Baskin a good while, and then wash thy mouth with the decoction of Annis-seeds, Pints, and Cloues, sodden in Wine. If the stinking of thy mouth cometh of a rotten tooth the best is to haue it drawne out.

A remedy for sore Eyes.

Take the Juyc of Fennell, & drop thereof into the Eyes, Euening and Morning, and it shall heale the greife and paine.

A proued Medicine for the bleeding at the Nose, called the Ladie Maries medicine.

Take the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine powder, whereof ye shall blow through a Mill part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking breath.

Melt Honey, Salt, and Ale flower well together, and therewith rub the Gummies twice or thrice, then wash it with faire water, and it will helpe thee.

For an evil breath.

Set two ounces of Commia in fine powder, in a pottle of white wine, into a quart: When keepe it, vntill to morrow a little thereof to drinke at night. The space of fiftene dayes, and it will helpe.

For

For the Head-ache, and cleansing of the same.

Chew Bellitory of Spaine in thy mouth, it will cleanse the head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt or marred by reason of some strange Scorching, which onely chanceth when the Sublime is not good.

Take the Juyc of Barba Iouis, (in English Singreene) and rub your face with it twice or thrice a day. You may doe the like with the Juyc of Parslaine: but if your face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frying pan vpon a great fire, and get some Oyle out of them, wherewith you shall annoynt your face.

To make an aking Tooth fall out of himselfe, without any Instrument or Iron Toolles.

Take wheate flower, and mire it with the milke of the heath called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alerte, in English Spurge, that hath milke in it: in Greeke, Tichimales, which is a hearbe well enough knowne, and thereof make as it were a paste or dovy, with the which you shall fill the hole of the Tooth, and leaue it in a certaine time, and the tooth will fall out of it selfe. Also if you wash your mouth every month once with Wine wherein the roote of the sayd hearbe hath bene sodden, you shall neuer haue paine in your teeth. Also the decoction or powder of the flowers of a Pomegranate tree, being put in your mouth and betwene your Gums fasteneth Teeth.

To kill Lice and Nits in the head.

Take the powder or scraping of Hares horne, and make the Patient to drinke it, and there will no Lice nor Nits be in his head, but if you will strow the sayd powder vpon his head, all the Lice and Nits will dye.

To

To remedy or to helpe Blood-shotte eyes, coming
by any Rheume, Fluxion, or such
other like cause.

Take the tops or ends of wormewood, which is an herb well
enough knowne, and stampe it, mixing it with the white of
an Egge and Rose water, and make thereof as it were a Pla-
ster, and spread it upon a linnen cloth, which you may lay upon
the eye where the blood is, or els upon both, and do this at night
when you goe to bed, and the next morning take it off, and you
shall see that this plaister shall haue done to it selfe all the
blood, and all the rednesse that was in your Eyes, and so you
shall be quit of it.

For the Tooth-ache.

Take the Rotes and Leaues of Chickwede, and boyle them
in water, with the which you shall wash your mouth well, &
hold it in your mouth a certaine space, & it will take away your
paine.

To fasten the Gummes and loose Teeth.

Take a little Pyrre, and temper it with Wine and Oyle,
and wash your mouth withall, and you shall see a wonderfull
experience. The Pyrre also killeth the wormes in mans body,
and being chewed in the mouth, maketh a swete breath.

To take away the Tooth-ache.

Take Hyssope, and make thereof a decoction with Vineger, &
it being hote, wash your mouth withall, and the paine of the
Teeth shall goe away. The Hyssope also being stampd and in-
corporated with Honey, & a little Nitrina, killeth the Wormes
in a mans body.

Against the Crampe.

Take and beat Wymstone and Meruine together, and so binde
it to your arme, or other place grieved, and it shall kill it, for
hauiing the paine againe.

A re.

A remedy for the Collicke.

Take Suet, and rubbe your Panill therewith, and champe
Rosemary in your mouth, & it easeth the Collicke straight
way.

A powder for the Collicke and Stone.

Take Parcelysed, Saxifrage, Alisander, Copander, the
kernels of Cherry-stones, Smalledge seeds, Louage, the
rootes of Whillipendula, of each a dram: Bay-berries, Fig-
berries, of each a dram: put to all these as much Ginger as
they all weigh, and adde thereto halfe an ounce of Commin:
this powder is to be taken in Ale, halfe a dram at once, thrice
a day.

A Remedy for the Collicke.

Take a quantitie of Wormes-seed, Croncell-seed, Parcely-
sed, Alisander-seed, Ashen-keeseed, Lepthorn-seed, or Ber-
ries, Whillipendula dried, Saxifrage dried, Ponsleare dried,
Craibicke dried: mixe them together in drinke, and drinke
it morning and evening, fasting.

A Medecine for the Collicke.

Take Wimpernell, Pustard, Crowesote, Gauriophre, Pa-
sticke, and bruse them together well, and mingle them to-
gether with the blood of a Goate, and put thereto good Alligre a
little, and let them stand certaine dayes after your discretion,
and put them under a Stillatorie, and distill a water thereof,
this water is good for the Stone, whether that it be red or
white, plaine or Harpe, or if it be hardened: If the patient des
drinke thereof every day fasting, the Stone shall breake and goe
out like sand. Also if scabbe heads be washed therewith, it will
heale them, and there shall grow new haire: and if the scabbes
be washed therewith, of what manner soener it be, he shall be
whole within thre dayes, or nine at the furthest. Also this wa-
ter drinke fasting, makes a man to haue a good colour, and good
blood.

blood, above all other medicines. Also this water drunke with Castore twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collicke and Stone.

Take halfe a pinte of white Wine, and a good quantitie of white Soap, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thrice, as the patient needs, proued.

A Powder for the Stone.

Take the seede of Bromell, Broom, Saxifrage, Allsander, Parcele, and Gennell, of all these seedes like quantitie, beate them very finely together, and so drinke halfe a spoonefull of powder, or a spoonefull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

Take Parcele, Water-crelles, Bellatoz of the Wall, vnset Lime, of each a handfull, a dish of swete Butter let the hearbes be cleane washed, and sethe them in a quart of running water, let your water be taken vp against the streame, let them seth till you may make a Plaster thereof, then temper them together with a handfull of wheate branne, and make a Plaster, and let it be laid to the Patients belly beneath the paull, and let him put in his pottage, Bellatoz of the Wall and let the Patient make water, strained throzow a faire cloth, and thereby ye shall know and perceiue, whether it doth him good or not, and let him vse this thre or foure times.

A Me-

A Medicine to purge the Head.

Take Mastike, Perisozie of Spaine, same Cressis seede, Cocklesseede, Stanisacre, both the kindes of nesting powder, white and blacke, Ginger, Sinnamon, of each halfe a dramme made in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in safe a prettie while in Wineger, and it will draw out Rheumes from the head wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale.

A Medecine for a Scald Head.

Take Dayliewortes, and Ale, and stampe them with as much Spay-butter as needs, and annoynt the soze head therewith.

For the Head-Ache.

Take a good handfull of Red-Rose leaues dyed, and a good quantitie of Cammin grossely bruised, and a good handfull of Camomill grossely dyed, and a quantitie of bryone-leaues ned Bread: then mixe them, and put it into a Linnen cloth, then quilt it, and set it into a Dish, vpon a Chaffingdish, and sprinkle the bagge with Rose-water and Wineger, and turne it in the dish till it be as hote as may be suffered, to be laid to the noddle of the pecke: and let it lye till it be cold, and so vse another, and keepe his head so hote as he may sweate.

For paine of the Head.

Take Parrom and presse out the iuyce of it, and let the Patient take of it in his Dose.

For deafenesse in the Eares

Take the iuyce of Colewortes, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honie of Roses, called *Mel Rosarum*.

Take foure pound foure ounces of Honie clarified, and two pound of the iuyce of Red-Roses: and let them boyle together till it be like a Sirrope.

Another making thereof.

Take a pottle and halfe a pinte of Honie well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaues: Boyle the Rose Leagues and Wine till halfe be waſhed, and then put in your Honie: and let it boyle till it be somewhat thicke, and in colour like a Sirrope.

For the Pockes.

Take the Iuyce of Penny-Roiall, and young Tansie, and giue the sicke Partie to drinke.

A true Medicine for the Iaundies.

Take a handfull of Chery-Leaues, ſet them in a pinte of Milke, and let them boyle well: When ſtraine it, and drinke a good draught thereof to Bedwards, & in the morning faſting, and the Iaundies ſhall auoyd from you by ſege: or elſe drinke in the morning this following. Take the wood Bayberries, pill the vpper ſhell with the leaues from it, and take the ſecond ſhell that is yellow, put thereof as much as a walnut into a cloth, and ſet it with a pinte of water, let it be well boyled, and let it coole, & then drinke it, this hath bene experimented.

A Remedy for the Stone.

Take the Stones of Pedlers, and lay them vpon a hot tile, ſtone: after that you haue rubbed and dreyed them in a faire cloth, then being dried vpon the tile ſtone, beate them into powder, then take a parcell of Lym, & paſſy, and place it vpon the fire, with Hère and Butter, and throw in halfe a ſpoonfull of the ſaid powder: and hereof you muſt drinke a good draught ſa-
tis

kin in the morning, and eate no; drinke nothing elſe for three houres after.

For the Liuer that is corrupt and waſted.

Take a good quantity of Liuerwort, and bruſe it a little, and then ſet it in good ſtrong Ale, with a quantity of Ru-berb, and uſe this medicine, and thou ſhalt be whole.

For heate in the Liuer.

Take the iuyce of ſower Apples and ſweet Apples, of each a pound or moze, as much as you thinke beſt, & two pounds of Sugar, mingle theſe things together, and let them boyle on a ſimple fire till it be thicke as a Sirrope, and uſe this courſe e- uery day faſting, with luke-warme water.

For to make haire growe.

Take and ſet hallowes rootes and all, and waſh the place where haire lacketh, and it ſhall grow.

For to take away Haire.

Take Hordleaches and burne them to powder, and mingle it with Cſell, and touch the place where the haire groweth, and it ſhall grow no moze there. Approued.

To know whether a woman ſhall conceiue or no.

Take of the rumpe of a Hare, and hauing fried and conſumed it in hote water, giue it the woman to drinke in the morning at her breakfast, then let her ſtand in a hot Bath, and if there come a griefe or paine in her belly, ſhe may very well conceiue.

To make a barren woman beare Children.

Take of theſe little Sea fiſhes called in Latine Pollipodes, and roſte them vpon the coales with our Oyle, and let the woman eate of them, and it ſhall profit and helpe very much, hauing in the meane time the company of a man.

To make a woman haue a quick birth.

Take leaues of Dictarij, and stampe them, or else make powder of them, and giue the woman that laboureth drinke of it with a little water, and she shall be deliuered incontinent without any great paine or grieue.

For all manner of Lamenesse or swellings.

Take a handfull of Time, a handfull of Lauender cotton, & a handfull of running Strawberries that be like to a string, and so cut them small, then beat them in a morter, with foure or five young Swallows taken out of the nest very fligge and quick, beat them together untill ye see neuer a feather of them whole: that done, take a penny worth of May butter clarified, and mingle it in the morter with hearbes, and so let it stand foure and twenty houres befoze they seth: when you haue sobden it, vse it as befoze you are taught, as well in preserving of it, as in using of it.

For to stay the Laxe or Fluxe.

Take Plantine, otherwise called Mayweed, leaues and rootes, and wash them in faire water, and then stampe them, and take a good quantity of the Iuyce and put it to old ale, and make a posset therewith, and after take the ale Posset, and clarify it vpon the fire perfectly, and let then the Patient drinke it blood warme, in the morning and euening, without taking of other drinke, the space of two houres either befoze or after.

A speciall remedy for the Stone.

Take a quantity of Amalcedes, Lycorice, Fennell rootes, and Wardley rootes, Keysons, and Currants, and let all these be boyled in Whay, from a pottle to a quart.

For the sweating sicknesse.

Ye must take a good spoonfull of Treacle, three spoonfulls of Ginger, five spoonfulls of water, and two spoonfulls

sals of the iuyce of Cinckfoyle, swing them all together, and drinke them lake warme.

For him that pisseth Blood.

Take a good quantity of Kew, otherwise called hearbe Grace, and drinke it so that you may beat it to powder, and then take the powder and drinke it with ale: and it will change the Urine.

For the Canker in the Mouth.

Take white wine, and a penny worth of Ginger in powder, and let them seth a while together, and wash the soze place with a feather, and drinke not in one houre after, and ye shall haue ease in seven dayes, on wartantise.

A powder for the same.

Take Sage Pimpernel of each alike quantitie, and halfe so much Parcelly as of them both, shred them, & stampe them small, and put thereto a little burnt Allome, and then take it vp, and drie it, and beate it to powder and keepe it, for it neuer faileth.

To know the fester and Canker.

Here you may learne whereof, and of what manner the fester cometh, and also the Canker, it cometh of a soze that was ill healed, and breaketh out againe, and if it be in the flesh, there doth come out water, if it be in the Guelmes, there cometh out brone lie: and if it be in the bone, there cometh out as it were thicke blood. A fester hath a narrow hole without and within, and a fester is seldome seene, but it hath moze holes then one, and the Canker hath alwaies but one hole.

For

For a Canker in the bodie.

Take the rootes of Dragons and cut them in small pieces, and lay them to drie, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow poyze out that water, and put thereto white wine and then seeth it well, and let the patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans pappes.

Take the dung of a white Goose, and the ioyce of Selondine, and bray them together, and lay them to the soze, and it will kill the Canker, and heale the pappe.

A good powder for the Canker.

Take Copperas, and Koch saunders, and Merdigrease, and Salarmoniac, and beate them to powder in a brasen mortar, of each a like quantitie by weight, and put the powder in a bessel, and seeth it on a charcole fire till it glowe, and then take it downe, and let it coole, and after make powder thereof, and that powder shall destroy the Canker, on warrantise.

A good freate for the Canker, Fester, Botches and Sores, old and new.

Take virgins ware, barrolus greafe molten, ana one pound, Berossen demi.ounce, and of Passicke, and Olibanon ana one ounce, of Meribe demi.ounce, Witch demi. pound, beate all these, and put them in a panne, and melt them, and when it is molten looke that the Meribe be ready beaten, and put it in and str it fast soz cleaving to the bottome of the vessell, and then take it downe, and let it coole, and so ye may straine it, and wet the

the panne that it shall be strained into soz cleaving thereto, and with a feather put away the corruption, and take heed to a soze that is ill healed, and that the place breaketh not out againe, soz being thus weekes old and more, it is both perilous & doubtfull of a Canker.

To sleake the Canker or Marmoale.

Take a pecke of the ashes made of Ashen wood, and ashes of Date straw, and put hot water on them, and make a gallop of Lie, and put thereto two handfuls of Barkedust, and let it stand a day and a night, and then clense it throught a canuasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much ofadder crops, and put them in a pot, and let them boyle almost to halfe, and euer stirre it that it grow not to the bottome, nor runne ouer, and after clense it throught a cloath, and let it coole, and when it is colde take a quantitie thereof, and wet a linnen cloath therein and lay it to the soze.

For the Canker in the mouth.

Take seven spoonfulls of Honey, and clarifie it in a peluter dish, and then put into it demi. pinte of white Wineger, and roch Allome, the quantity of a halfe pint, and a spoonfull of Bay salt, and let all these boyle together, a quarter of an houre, and then take of dyed Rose leaues, and Sage, ana a handfull, let them seeth together the space of a quarter of an houre, and les the patient wash his mouth there with, and lay the leaues to the soze, and if the liqur be too thicke to wash your mouth with, then take running Water and white Wineger, and a spoonfull of Honey, and boyle them well as befoze.

To make a red Water to sleake the Canker.

Take three handfuls of Rew, bray it in a mortar, and put thereto a quart of Wineger, andadder one ounce, and take halfe a penny worth of Allome, and beate it to powder and

put thereto, and let it so rest nine dayes or moze, and then take them out, and straine them through a cloth into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

Take Martlemasse Beefe that hangereth in the Woole, and burne it to powder, and put the powder into the soze, and it will heale the Canker.

For the Canker in the Mouth.

Take Hearbe Grace, Lauender, Cotton, Sage, Hony suckle leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English honey, and put them into a faire dish, and when y^e dresse a soze mouth therewith, take as much as y^e thinke will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummies, and if y^e put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

Take one quarter of a pound of Roch Allome, and burne it in an earthen vessell, that there come no ashes thereto: then take Argo, one halfe ounce, and one quarter of an ounce of Wole armoniacke, and make all these in fine powder alone, and then mixe them all together, and put them into a Bladder, and keepe it close: and when y^e will minister it, wash well the soze with the water, and then lay on the powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds,
new or old.

Take a gallon & a halfe of running Water, and a pecke of Ashen ashes, and seeth them, and make thereof a gallon of Lye, and put thereto a gallon of Tanners woole, and powder of roch Allome, andadder, a pound: and seeth all these, and let your panne be so great, that it be little moze then halfe full, and when

when it riseth in the seething stirre it downe with a lable, that it runne not ouer, and let it stand thre or foure houres till it be cleare, and all that is cleare straine it throught a good thick Canuas, and then wet therein a ragged cloath and long linc, and lay it on the soze, and this is good for all the diseases aforesaid.

A good medicine for the Canker and Sores.

Take a pottle of cleane running water, or white wine, sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Coperas and Camphers.

For the Canker in the mouth.

Take Plantine, Bittonie, Egrimonie, Violets, and Woodbind, and boyle them in wine or water, with Slope, Pyrenie, Pimpernell, and greene Walnuts, and therewith wash foure times in a day, and hold it in your mouth hote, and therewith wash.

For Canker old or new, or Marmole.

Take Smalledge, Wormelwood, greene Walnuts, Lillies, Worme Crappes, white Hazell, red Nettie, Sage, Selse, heale, Pimpernell, the roote of Flour-de-luce, Planten, ground Iule, Wallwozt, House-eare, Celondine, Mintes, Bittonie, Egrimonie, Violets, Charuell, Colwoztes, Auence, stampe all these, and rot them, and frie them in Barrowes grease, Sheeps tallow, and Honie, and make thereof an ointment with Turpentine, Wax, Rozen, Pitch, Gum, frankensence, burnt Allome, and powder of Tanners barke.

For the Canker.

Take the powder of Hauen, Hony, & creame, and white wine, and mixe them altogether, and melt them ouer the fire, and when

When it is hote, with a linnen cloth wash therewith the mouth, and when the Soze is well washed, put thereof into the grieve, with Lint, as hote as may be suffered two times a day, and be whole.

For a Canker in a mans body, and saue the man.

TAke the rootes of Dragons, and cut them, and drie them in gobbets, and make powder of them, and take a pound weight of that powder, and seeth it in white Wine, and let the Ache drinke thereof warme, fasting, and in thye dayes hee shall be whole.

For the Head-ache.

TAke Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay an other of the same heate, and doe so thye or foure times, and it is done.

Another for the same.

Also take and make Lye of Wernen, or Wyttan, or Wormewood, and therewith wash thy Head thye a week, and it shall doe thee much good, and take away the Ache.

Another for the same.

TAke the hearbe called Bursa Pastoris, and bruse it, and lay it to the hart of thy foote, and it helpeth both the Pendarche, and the Toothache.

Another for the same.

TAke Witton, Wernen, Selondine, Maybroads, Keler, Wall-wort and Sage, and a quantity of Pepper, and bruse me, and seeth them all together in water, and straine it through a cloth, and drinke it fasting.

And

Another for the same.

Sampe Wiltonie, and lay it on thy head under thy cappe, and binde it to thy head.

Another for the same.

TAke Sage, Wiltonie, and Kewe, with Wormewood, and seethe these in faire water, and then put out the same water into a bell, and then grinde the same Hearbs in a Morter small, and then take of them and of the liquoz, and temper them with Wheate branne, and with the rest of the liquoz wash thy head, and then lay a Plaster thereof upon the Mould, and let it lie there a day and a night, and do so thye or foure times. Item, ye may take rootes and leaues of Primroses, fresh Butter, and Tarre boyled together.

Another for the same.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to thy grieve.

Another for the same.

TAke Wiltonie, and Camomill, ana a handfull, and seethe it in a pottle of Wine to a quart, and wash thy head with the Mow, and if it be the Pegrin, it shall helpe thee.

Another for the same.

TAke Frankensence, Doves dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaster thereof where the grieve is.

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Another for the same.

Take the white of an Egge and beate it well, and take away the froth, and put thereto Rose-water, and the powder of Alablaster: then take flaxe and wet therein, and lay it to the Temples, and when it is drie, wet it againe: ble it thre or foure times.

Another for the same.

Take Veruen, Bittonie, Wormewood, seeth them well, and wash the Patients head, and after that make a Plaster, and lay on the inner part of thy Head on this manner: take the same Hearbes besozesaid when they are sodden, and lozing out the Juys of them, then take the hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheate bianne to couer the iuyce of the hearbes that they goe not out, then take a garland of Linnen cloth, that will goe about thy head, and binde the Plasters in it, as hote as the Patient may abide it, and then put on a cappe ouer that.

Another for the same.

If the paine come of hote humours, take a quantity of Hense, Locke, and distill it as much as you please, and with the same water wash thy temples, and thy sozehead, and then dippe a linnen cloth therein, and lay it on thy sozehead, or thy temples.

Another for the same.

Take Pargerom, and greene Iuy leaues, Bittonie, and Veruen, of euery one two handfuls, cut them small, and beate them in a Morter, and seethe it in two penny-worth of fresh Butter, and stirre it till it waxe very greene, and so let it stand nine dayes in an earthen pot, then seeth it againe, and stirre it well and straine it, and keepe it in a faire vessell, and when you need warme a little thereof in a Saluer, and annoynt your temples therewith.

An

Another for the same.

Take a quart of white Wine, and Hozehound, two handfuls, and Camomill, one handfull, and boyle them together, and therewith wash thy Head: then take Wheate biane, and put to the hearbs, and boyle it, and make a Plaster, and lay it to thy head.

Another for the same.

Take the Juys of Helondine, and good Vineger, mingled and made hote, and with a sponge or a linnen cloth lay it to thy sozehead, it quencheeth great heate, and purgeth it that it come no more.

Another for the same.

Take the Juys of Pimpernell, and put thereto May butter, and frye them together with a soft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanse the Head.

Take Aloes one ounce, Myrhe, halfe an ounce, Garlicke iiii. ozams, Saffron in powder, halfe a penny-worth, and mingle them together in fine powder: then take the Juys of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take foure of them, and roll them in fine powder of Licorice, and cast them into your mouth, and swallow them downe.

For the Headach comming of the stomacke.

Take Sumitorie, Camomill, and Roses, and seethe them in white Wine, and make a Plaster, and lay it hot thereto.

For Ache in the hinder part the of Head.

Stampe Sage with the white of an Egge, and temper it with Vineger, and lay it thereto.

A price

A principall Medicine for the Head.

Take Commina quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe it moist, and drie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, y^e shall bee whole.

For a man diseased in the Liuer and Spleene.

Take barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a gallon, and sethe them till they be halfe wasted, and then straine them throught a cloth into a vessell, and let it stand so all night, and then on the morrow, skete off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need annoynt the Spleene therewith.

A drinke to be vsed after this Oyntment.

Take the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana, and let them sethe in wine, from a gallon to a pottle, and let the Patient drinke thereof, at morning cold, and Evening hote. Probatum.

A Plaister for the Spleene.

Take drie Lillies, March Mallow rootes, Alexander seede, of each one ounce, of the barke of Clime, the barke of Ash, Worme seede, of each two ounces: all these being in powder, let them be sodden in strong Vineger, and so let them sethe, till they be sodden drie: then put thereto powder of Cummin demi. Dram: powder of the barke of Capers, one ounce demi. Powder of Kewe, thre drams, then afterward put thereto Gum Armoniac, one ounce thre drams, dissolved in Vineger, and then with waxe Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

As

A principall Medicine for the Head.

Take Commina quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to keepe it moist, and drie it in a pan, and binde it in a linnen cloth about thy head, and by the grace of God, y^e shall bee whole.

For a man diseased in the Liver and Spleene.

Take Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a Gallon, and sethe them till they be halfe wasted, and then straine them throught a cloth into a vessell, and let it stand so all night, and then on the morrow, skete off the grease, and cast away the water, and melt the grease, and stirre it oft, and put it into Boxes, and when you need annoynt the Spleene therewith.

A Drinke to be used after this Oyntment.

Take the rootes of young Ashen plants, cleane washed, one handfull, and Wormewood, ana, and let them sethe in wine, from a Gallon to a pottle, and let the Patient drinke thereof, at morning cold, and Evening hot. Probatum.

A Playster for the Spleene.

Take drie Lillies, March Mallow rootes, Alexander seede, of each one ounce, of the barke of Clime, the barke of Ash, Worme seede, of each two ounces: all these being powder, let them be sodden in strong Vineger, and so let them seth till they be sodden drie: then put thereto powder of Cummin demi. Dram, powder of the Barke of Capers, one ounce demi. Powder of Kewe, thre drams, then afterward put thereto Gum Armoniac, one ounce thre drams, dissolved in Vineger, and then with waxe Turpentine, as much as shall suffice, and make thereof a Plaister for the Spleene.

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Another for the same.

Take the toppes of Alopes, Rose leaues, Cliander-seede, Cominseed prepared, of each one ounce, Strado Arabia, Gilangi, of each two ounces, Saliter, I, Saltpeter demi ounce terrified, mixe them and put them in a bagge quoyant, quilted, or basted.

A Drinke for the same.

Take the iuyce of Licozls, one ounce, Fennell-seede, Annis-seede, and Juniper, ana demi ounce, pownd it in a Morter, and drinke it.

For the Spleene.

Take three spoonfulls of the iuyce of Bay leaues, in white wine, or else of the iuyce of Egrimonie, and drinke it three or foure mornings fasting, and ye shall be whole.

To purge and amend the Heart, Liuer, Spleene, Stomacke, Lungs, and Braine.

Take Lange-bæse, Alexanders, Water-cresses, young Gallowes, Bourage, red Fennell rootes, Barcelly rootes, Mercurie, Harts tongue, Ruppe, and Clarie, and make there of pottage, or else stee a Conie, with a piece of a Surloine of Beefe chopped, in small pieces, with Kelsone, or Currans, and a little Sugar, and colour them with Sanders, and keepe the ste to pot close, vse this Medicine, when the Spleene is in signes expulsive.

To dissolue the hardnesse of the Spleene.

A Moniacum dissolved in very sharpe Vineger, and taken upon Leather Plaster to the Spleene, will mollifie the hardnesse thereof, and it may lie thereto seven weekes and neuer be removed.

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A Soueraigne Medicine for the Spleene, and to cleanse the blood.

Take Harts-tongue, wilde Hoppes, Lettice, Bourage, with the flowers of Fumitorie, Barcelly rootes, see the all these in Cathay, and clarifie it with whites of Egges, and braine it, and drinke it first and last, during a moneth, and it shall helpe your Spleene, and cleanse your blood, and comfort you many wayes for your health.

For the Spleene.

Take Camomill flowers, wheate branne, and a pinte of white wine, boyle them together, and put them in a bag, then take oyles of Violets, of Linseed, and of Lillies, ana a penny-worth, annoynt therewith, and put your bagge hot thereto.

For Ache in the Backe.

Take a great Onion, or two, and roast them in the imbers, then stamp them, and braine them out of the Iuyce, and mixe it with as much Saltesse as Iuyce, and drinke thereof blood-warme, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

Take the rootes of Barcelly, Fennell, Camfire, and of Bourage, Planten, Barla pastoris, and Knot-grasse, and make broth with them of young Hens, Capons, and Partrons, Rabbits, Teale, and put thereto a Date or two, and ye may see the them in posset Ale made of white wine.

Another for the same.

Take white Archangel, Comfrey flowers, white Lillies, white Roses, white Helle-backs, Knot-grasse, Clarie, and stamp them, and take a pottle of Muscadine, and a pinte of

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of Ale, with the pith of an Ore backe, and thre capped Dates, the stones taken out, and beate them in a mortar small, and then put in some of your Muskadine, and grinde it, and some of your Ale, and stir it, and seeth the rest thereof, also the yolks of thre new layd Egges, the strings taken out, and beat them well, and put thereto Sinamon, two pennyworth, and hole Pease, one pennyworth, and seeth all these to a quart.

For the Bladder and the Reines.

Take the seedes of Plantain beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

To stay the Backe.

Take the pith of an Ore backe and scald it, and then strain it out of the skin, and thred Rhippe, and beat it in a Morter with the sayd pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with fire or Dates, and a graine of Amber-greece, and powder of Ginger, and let the Patient use it often.

For Ache in the Backe and Limbes.

Take the marrow of an Ore, and oyle Olive three spoonfuls, and the yolks of Egges, and Butter, ana, Pepper one ounce, then take the milke of a woman, and mingle it together, and annoynt the stroke therewith.

To take away the paine of the Reines of one that is low brought.

Take thre quarts of white Wine, and boyle therein a red Cock, and put thereto a handfull of red Rhip, a quantity of Clary, and the roots of red Fennel, Parts-tongue, a Ricks of Synamon

Synamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the strength of the Cocke be in the broth, and put therein one ounce of Manus Christi, and use this Morning and Evening luke warme.

A Plaister for the Reines.

Take Callamint, Camomill, Wormewood, Peritozie, Hockes, and bray them in a Morter, with Oyle, or Butter, or Dears and Shæpes suet, and grease of a Boare, or Barrow-hogge, with a quantitie of Commin, and lay it in a Plaister both behinde and before.

For all diseases in the backe.

Take the rootes of Daffies, of Plantain, of Bursa pastoris, of Centimodum, and the Cups of Acorns, ana a handfull, and of Bolearmoniac two ounces, and of Parts-horne burnt, ana, and also a Backe Conie that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Conie be consumed, from the bones the flesh, then take away the flesh and the bones from the broth, and so let the broth stand till it come to a Jelly, & when you are in your bed, cause your Back to be therewith annoynted by a Chaffingdish of coales, thre nights together, and lay thereon a warme linnen cloth, and it shall helpe you by Gods grace.

For paine in the Bladder, and to make it whole for euer.

Take thre rootes of Smalledge, and wash them faire and cleane, and cut them small, and seeth them in a quart of faire water, till thre parts of the water be consumed, then straine it, and take foure drams of the powder of Wiltontie, and put thereto, and drinke the said water, and be whole.

Against running of the Reines.

Take one pound of Jordan Almonds, and blanch them, and parch them, and grinde them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seethe it with Sugar, and Sinamond, and when it is cold put thereto a dramme of Balsick in fine powder, and use to eate thereof and be whole. Probatum est.

A Syrope for the backe.

Take the rootes of Eula Compana cleane scraped, and slice them thin, & lay them in faire running water thre daies, and shift them euery day, then at thre daies end take them out, and put them in a gallon of faire running water, with a quart of Honey, of Licorice one ounce, scraped cleane and sliced, and of Anniseed one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the licour, washing them one by one, and when they be cut, lay them on a faire dish, and so let them lye 24. heures, and then take the rootes and weigh them, and for euery pound of your rootes, take a pottle of Muscadine, and white Ballard, and put your roots therein, and put thereto two pound of fine white Sugar, two or thre whole Acres, boyle all these to a syrope, with your roote, and then put it into a pot, and when you occupie it, let the Patient eate of the rootes and drinke a spoonefull of syrope, with your rootes, and then put it into a Pot, and when you occupie it, let the Patient eate of the rootes and drinke a spoonefull of syrope after it. Morning and Evening. Probatum est.

To prouoke *Menstruum Mulieris*.

Take powder of Bester, Bittanie, Parrowseed, in white Wine and drinke it.

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Another.

Take Bugwort, Belondine, Parigold, Meruon, Pippe, and nine crops thre daies befoze the change, and thre daies befoze the full of the Moone.

Another.

Take Germaner, and the rootes of red Madder, and seethe it in Ale, and giue it her to drinke or else take Radices, Et semem pionæ, red Sanders and Sugar, and use it as afoze said.

Another.

Take Cotula Fetuda, the which is like Camomill, but it kineth, and make a fomentation thereof.

Another.

Take the Iuyce of Percurie, and Honie, and flower of Corke, as much as will incorporate it, and make thereof little balles, and giue her one or two of them, and she shall haue Menstrum, also it shall after dispose her to conceiue, for it hath seldome failed, and is well proued.

Another.

Take the Blacke seed of Bionie, and bruiſe them one by one to the number of nine, and picke the blacke huskes, and in a Morter breake them to powder, eate and drinke the said powder at times aboue said in the second Medicine. Pro eadem.

Another.

Take the rootes of Glabion, and Arsmart, and seethe them in good white Wine, or Wineger, and when they be well seaden, take them from the fire, & let the woman sit oner it, so that the ayre may strike vp, and none goe away, for this is proued.

An

Another.

Take Bittonie, Pulliall, Kiall, Centorie, ana a handfull, seethe them with Wine or water, till the two parts be wasted, and then clense it thow a cloth and drinke it.

Another.

Take Balme, Pargerom, Isope, Parigolds, ana a handfull, and seethe them from a pottle to a quart upon a soft fire, and so take it and drinke it every morning fasting, and if it be bitter, put thereto Sugar, and use it.

To stop *Menstruum Mulieris*.

Take the blackest holly-hocks that ye can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Louage.

Another.

Take the water of Oake leaues distilled, halfe a pinte of Rose-water, ana, and Sirrupe of Quinces five ounces, and let her drinke thereof first and last.

Another.

Take Horse-dung, and seethe it in good Vineger, and put it into little bagges of linnen cloth, and lay the one upon the Reines of the backe, and the other betwene the Pauill, and the private place, as warme as she may suffer it, and let her drinke euery Morning and Euening Syonamon till she be whole.

Another.

Take the rootes of Gladium, and seeth them well in Wine or water, and receiue the same thereof: It neuer failed.

To

To stop white Menstruum and red.

Take the Iuyce of Planten, and of Buria Pastoris, and two whites of Egges well beaten among the Iuyce, and put thereto Solermoniac one ounce, and of Terra sigillata, demi ounce, and a portion of Beane flower, and make it thicke upon the fire, and draw thereof a Plaster upon thin cloth, and lay it to her Backe and Pauill.

Another for the White.

Take the inner rinde of the Sloe-tree, Sumatch, Balesit-anes, the rinde of the Pomegranate, Planten, Knot-grasse, the inner rinde of the red Wyer, and a little French Solermoniac, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, Et restringet fluxum Menstruum.

Another for the same.

Take the soote and legge of a Hare, and bake it to powder haire and all, and drinke it, and it restraineth the same.

Of Fearne.

The roote is good to be drinke, and layd too Plaster-wise, for Wounds that are made with Knives, and in like manner, the rinde of the Roode drinke, and layd Plaster-wise to the sores, where Fearnie ticketh, the powder is good to be strowed upon most Sores, which are hard to be covered with skin, and till to be healed: the Iuyce pressed out of the Fearnie roote, layd too with Rose-water, or other cold water, is good for all manner of burning or scalding, perfectly and sure.

To take away heate and inflammation of a Member.

Take the waters of Planten and Purslaine, of each two ounces, and the water of a little herbe called Mercurialis, two ounces, Lillace and Camphire in fine powder, of each four grains, Camphire three grains: mixe all together.

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A Lo

A Lotion for inflammation of Balan.

The waters of Planten and Roses, of each two ounces, Turbers pzeprat a dram, Verdigreace five drams, Allome halfe a dram, Camphere two drams, Honey of Roses two ounces, burnt Lead five drams weight: and it is done.

A Lotion for a sore Mouth.

Take running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaves one ounce, Calingale one dram: Let all these be decocted to the forme of a Syrope.

A Preparatiue.

Take syrope of Violets, Endiffe, and of Femitozie, of each two ounces, and of common Decodion foure ounces.

To make Vergent milke.

Take Litarge of Leade one pound, with Vineger a pinte, laide in fufe three dayes, and then draine with wollen threds, and so keepe it in a Giall by it selfe close: then take foure ounces of Conduit water, and one ounce of Allome, and one dram of Camphere: and melt all ouer the fire, and keepe the water by it selfe in another Giall, and when you will vse it put both these waters together, of each like quantitie, and it will be like milke.

Another of M. Doctor Tanley.

Take Litarge of siluer halfe a pound, with Vineger a quart: Boyle these together till halfe be wasted, and then take the Liqueur from the Litarge with wollen threds: and so keepe

keepe it to your vse in a Giall close; take also of Camphere three drams, Muske foure graines: against all these things put one ounce and a halfe of Oyle of Tartarie, and put all in a pinte of Rose-water, and boyle it till the third part be consumed: and then draine the rest with wollen threds, and keepe it to your vse, in a Giall close, and when you will vse it, take a very little bottle-Glasse, and fill it halfe full of the first Water, and fill it by with the second Water, and it will congregate together, straightwayes maruellously as white as Milke, and also it taketh away the spottes and freckles in the face, if it be often applyed thereto.

A Plaister for the Collicke and stone.

Take Peritozie, Camomill, ground Joy-leaves, Cummin: Stamp them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Reines as hote as may be suffered, and so that it lie close round about behinde and before.

A Plaister for the Headache, and for hote Agues.

Take red Wyntes, Leauened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your forehead, for it helpeth diseases in the head, and also for hot Agues.

A comfortable Powder for the Heart.

Take Syoniam, Ginger, of each three ounces, graines of Paradise, long Pepper, of each two drams: Saffron one dram, Sugar foure ounces: and so make your Powder.

Another remedie that breaketh the stone, which being vsed a certaine time; will cause the stone broken, neuer after to harden in the bladder.

Take a pound of Gromwell, a pound of Sarsfrage seede: and a pound of Coliander, with a quarter of a pound of Sozas, white

white and red, and grinde all these in a Morter very small, and so keepe it, vsing to eate thereof in your Postage, euery day a spoonesfull.

Another proued medicine for the Stone.

Take Lime, Damsons, Beane Cods, Bellitozie of the wall, Sarefrage, like quantities, and keepe them one night in white Wine, then distill them, and vse to drinke thereof.

Another remedie for the Stone, and to cause the voydance of Vrine.

Take Bellitozie of the wall, Sothernwood, and seeth them in Water or white Wyne, with a quantitie of shepes sewe: till it be tender, then put the hearbes and sallowe in a linnen bag, and lay it warme to the bottome of the belly, vsing this, you shall finde remedie.

A proued medicineto auoyd the Vrine that hath bin long stopped, also for the stone.

Take Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and lay it in white Wine, a night in keepe, then straine the Wine, and giue the Patient to drinke, and he shall voyd water.

A very good water for the stone, proued.

The water of Strawberries, with the leaues distilled, and so vsed by draughts, as other drinke.

To breake the stone:

Distill the stones of a Cock a yeare old, and beate them into fine powder, & giue the diseased thereof to drinke in white Wyne, but if he haue the Charward, then giue it to drinke with good water.

The

The Lady Gath her medicine against the Plague.

Take Abaunce, Carminell, Sage, Spermint, and Violet leaues, of each one handfull, & stamp them in a Morter very small, when you haue so done, straine them through a strainer with red wine, claret or white, whether you can most easily get, and luke warme, giue of this water to the diseased to drinke.

Against the new Ague, by D. Langton.

Take Soprell, Sowthistill, Endiue, Dandelion, Succozie, croppes of fennell with Pallowes, with Violet leaues of each one handfull, and seeth them all in a gallon of stale ale, to a pottle, with skimming, that done, straine out the liq: and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is a thirst, putting into euery draught as much Treacle as the bignesse of a Beane, and ye shall be healed.

To kill the Palsie.

Drinke the roote of Valerian in powder, and it will destroy the Palsie, so that ye eate no hogs flesh.

A remedie for the Drop sic.

Scrape an Elder roote very cleane, and breake it in many peeces, or shred it into white wine, and let it keepe therein, then drinke the wine, and it will heale your disease.

Against the stopping of the Pipes.

Take Bisope, Pintes, Rose-mary, Daisies, and Consord, of each like quantity, and seeth them with Ale in Licozre, and vse it morning and euening.

Against Hoarsenesse:

Take a good quantity of Mermeine, and seeth it with Licozre in faire water, then straine the water, and vse no other drinke with your meate untill you finde remedie.

Ab 3.

To

To cause good tasting of meate.

Drinke wine sodden with Sentoze, and Plantins, Cne-
ning and Bozning, and it shall helpe you.

For the yellow Iaudise.

Take the reddest Dock rootes that ye can get, and being wa-
shed cleane, put them into a vessell of good ale, and when it
is skete, let the diseased drinke no other drinke to his meate but
ale, and it shall helpe.

Doctor Argentines medicine for the Stone.

Take the red barke of an Aule tree dried, and beaten into fine
powder, and after searse it through a fine Searse: also take
a like quantity of black Jeat, beaten and searsed in like man-
ner, and being mingled together, drinke thereof with wine or
ale, blood warme, six or seue times.

For wormes in the Bellie.

Against the wormes in the Bellie, take Onyons and pill
them, cut or slice them small, powze Spring-water over
them: Let it stand all Night, and in the morning drinke that
water, and it driueth away all wormes: powze the same water
vpon the Earth where the wormes are, and within halfe an
houre, they will all creepe out of the Earth.

Another for the same.

Likewise if one eate Garliche fasting, it killeth and driueth
out wormes out of the body. Or else drinke distilled water
of Knot-grasse, or Shanie-grasse. The same killeth wormes
also: howbeit it worketh moze in young then in old folke.

An approved remedie for a Woman that hath
her Throves before her time.

Set a good handful of whole Cherwill in a quart of Claret
wyne, and when the Becheres be well sodden, wryng them
into

into the Wine, and clense it, and make thereof an Hypocras
with Sugar, Cynamon, and Ginger, of Smouane, and giue her
therof warme at times needfull. And it shall expulse the paine.
Approued.

A Drying Powder for old Sores.

Take the round Astrologia, Frankensence, and Allome: of
each two dzams in fine Powder.

A Powder for the Strangury.

Take Aule Berries dried ouer the fire betwixen two stones,
and Alisander seedes, of each a like quantitie: and make
a Powder thereof to be vsed in a draught of good Ale.

For Gomora Passie.

R. Cassia extracted halfe an ounce, Venice Turpentine, three
dzams, washed, in Rose-water oftentimes, the powder of Ru-
barbe one Dram and a halfe, and with sufficient of Sugar,
make it in round Balles.

For a sore Legge that is swolne with the Axis
or Ague.

Take Boare leaues and binde them vpon your Legges, and it
will make them water.

For the Collicke and Stone.

Take vnset Leekes, vnset Time, and Parsely, and make po-
tage of it with Butten: it is also good for the Pothet.

For a Megrim in the Head.

Take a stony and warme it very hot, and chafe the nape of
your necke, and your temples, a mornings.

For

For the Ague or Axis.

Take a quart of Red wine, and a quart of Milke, and still them, and give it to the patient to drinke, when the Axis come upon him, but the milke must be taken as it cometh from the Cowe.

For the Tooth-ache.

Take nine Pepper-cornes, and five cornes of Bay-salt, and some English honey, and breake your Pepper-cornes, and beate them all in an Oyster shell, then make little balls of lint, and dippe them in the Honey, and lay it vnto your tooth, or rub your teeth with Allome beaten.

For a sore Brest.

Take a Red rose cake, and white wine in a dish, and set it on a Chafin dish of coales, and turne the cake vp and downe in the dish, and lay it to the brest as hot as may be suffered, and vse this thre or foure times, till it be whole.

For a sore eye that burneth and is warrie.

Take Hemlockes and still them, and take the water and lay it to your eyes, and take a little lint, and dippe it in the water, and so lay it vnto your eyes as you lye vpright in your bed.

For to stoppe the Bloody-Fluxe.

Take a pinte of Milke, and a pinte of water, and let them boyle together ouer the fire, untill it come all to a pinte; and let the Patient drinke it morning and evening.

For

For the Strangulion.

Take Reddish leanes, and sethe them in Ale, and geue it to the Patient to drinke, and it will cause him to make water.

For a Fellon.

Take Kew, and Soape, Salt, Scote, and Boares greace; and stampe them together, and lay it to the Fellon.

For the Stone.

Bate the Stones of Pebblers into powder, and drinke it with wild silk, or with white wine.

A Medicine well proued for the Megrim.

Take the succ of Night-shade, and as much Vineger, with crummes of leauened Bread, and the white of two Egges, a quantity of Solermoniac, a quantity of Sage, and Dragons saile: All these are to be made Plaster-wise vpon flaxe, and lay it vpon your grieve; also Willago to be killed is very good.

A Medicine for the Ague.

Take a quart of good Ale, and a quantity of Bay-leaves, and sethe them from a quart vnto a pinte, and geue the Patient to drinke halfe an houre before the fit come vpon him.

For to heale a sore Eye, that is hurt with a small Pocke.

Take the Sparrow of the pinions of a Goose wing colde, a quantity of Honey, new taken out of the Combe, in the hie, and mingle it together, and lay it on the patients Eye-lidde, and it will heale it.

For a sore Eye with a Pinne and a Web.

Take white Allome, and Running-water, and boyle it together in an Egge-shell, till it be halfe consumed.

C c

For

For a fore Eye that Itcheth and pricketh.

Take Running water a quart, and put in white Copperas, a halfe mary spigge, and a panefull of Honie, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after from Rubbing or touching.

For a Ciatica or Ache in the bones.

Take Meloe, and of red Pettles, of each a handfull, Commin, blacke Soap, and Frankensence, of each a quantitie, boyle all theie together, and make a Plaster thereof, and lay it to the grieve.

Another for the same.

Take a layfull of Pettles, an other of Peppe, seth them in Chamberlaie, and put therein a handfull of Bay salt, and a quantity of black Soap, and let them boyle well together, and lay it to the grieve.

For the Stone.

Take Turpentine of Teane, make it in little balls, and rowle it in fine Sugar, and swallow it downe whole.

For the Collicke.

Take a thime Alhen cuppe, and lay therein a laine of Wels in the bottome, and powre a few hote embers vpon that, and so laine vpon laine, untill the Cuppe be full, and then clappe another thime Cuppe vpon it, and lay it vnto the Collicke, and it will immediately take away the grieve.

For Sore Eyes.

Take Jewell rotes, white Wisse rotes and leanes, and lay it in white Wine, and wash your eyes with it.

To

To stoppe a great Laske.

Take a pottle of faire water, and put therein a Cony fleade, well washed, and quartered, & let it be well skimmed when it doth seth: then take a good handfull of Almonds unblanched, and the stones of great Raisins, and beate them in a Morter with some of the both in the Pot, and vnstrained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaues a handfull of Planten with the rotes thereof, the Pot being cleane skimmed: put the aforesaid gredience therein, and let all boyle till it come to a quart; then straine the both, and let the Patient drinke thereof morning and evening, or at other convenient times in the day.

Analliter, if the aforesaid Both be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

Take Parcele and seth it in white Wine, and drinke it morning and evening.

For the Winde Collicke.

Take Commin seede, or fine Cod seede, and beat them to Powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Lasatiue.

For to make Water for the same.

Take Broomesed, and beate it to powder, and drinke it with Muscadine, or any other Wine.

For to binde one from the Laske.

Take a penny worth of Roch Allome, and seth it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

Take Oyle of Broomie, and annoynt the Gums at the roote of the tooth where the paine is: It must be used after this manner

manner: Take a piece of old Broomstick, the older the better, and light it, and hold it downward, and it will drop that which is yellow, and annoynt your Gummies with it, or put it in the hollow Toth.

For a broken Head.

Take vnwrought Ware, and a little Sugar, and running Water, and boyle it in a Sawcer, and make a Plaster, and be whole.

For Chilblaines in the Feet or Hands.

Take Whēpes suet, and vnwrought Ware, and Rozen: and boyle it in a Sawcer, and make a Salve, and it will heale them.

For a Stitch.

Take Groundsill, and dry it, and put Sweet Butter into it, and put it where the paine is, as hote as may be suffered: Or take Dates (the blackest that you can get) and fry them with red Wineger, and lay it as hote as may be suffered where the paine is.

For an Ache or a Bruise.

Take oyle of Beeter, it must be used after this manner: Take a Roole, and when that you are Rising or going to Bed, sit with your Backe towards the fire, you must haue a great fire, and where the paine is, you must rub it with some of the Oyle all downward, and they that doe p̄esse you, must dry their hands well against the fire and chase it.

For to skin a sore Finger, or broken Skinne.

Take Peruall Oyle, or Rose Oyle, or Camomill Oyle, or Pompilion, and annoynt your Finger or Skinne with it, and it will be whole.

For

For a cold Ague.

Take a spoonfull of Wineger, a spoonfull of Aqua-vite, and a little Treacle with long Pepper, and warme this blood, warme, and so let the sicke person drinke it, when the cold commeth, and let him walke if he be able, if not, layd downe and made to sweate.

For a vehement Cough in young Children.

Take the succ of Barbery, Powder of Cummin, Womens milke, and mire them together; then giue the Child to drinke thereof, and afterward make this Oynment following: Take the seed of Hempe or Flaxe and Hemycrike, and seethe them in common water, then p̄esse out with your hands the substance of the Hearbs, which you shall mingle with Butter, and so annoynt the Childes b̄est with it, as hote as may be.

A singular Oyntment which healeth all Burning with Fire, not leaving Circratis or Scarre where it hath bene.

Take the white of two Egges, two ounces of Lucia Alexan- drina, two ounces of Quicke Lime washed in nine waters, one ounce of new Ware, with as much oyle Rolet as shall suffice: and make thereof an Oyntment.

A perfect Remedy against the Collicke, and to make a man pisse, that hath bene three or foure dayes without making water, and that in the space of halfe an houre, and it will breake the Stone within tenne or twelue dayes.

Take fine powder of Virgo Aurea, and put a spoonfull of it in a new layd Egge soft roasted, and giue the Patient to drinke thereof in the Evening at his Breakfast, and let him not eate at the least in foure houres after, and then shall he make water in halfe an houre: If he vse this continually, the space of ten or twelue dayes, as is also sayd, he shall pisse out the Stone without paine or griefe.

C. 3.

To

To make white Teeth.

Take Lemmons and make still water of them, and wash your teeth with it, for it is a soueraigne thing: Or if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the stilling it lose not his force.

To make a cleere voyce.

Take Elder berries, and dry them in the Sunne, but take heed they take no moisture: then make powder of them, and drinke it euery Mornning fasting with white Wine.

To make a Perfume suddenly in a Chamber where
a sicke man lyeth.

Take a little Earthen pot, and put into it a Nutmeg, two scruples of the Rikke of Cloues, and two of the Rikke of Cinamon, and foure of Rozen Calamitie, Rose-water, or water of Spike, or some other sweet water, and seth it: then put it into a pot hard, with a few hote Ashes, and coales vnder it, and set it in the Chamber, and the smokes thereof shall giue a sweet, amiable, and hearty saour.

A very soueraigne Salve for all Sores.

Take Ware foure pound, Bay butter one pound, Pitch one pound, Rozen a pound, Snails in the Shell a quart, Wimpertuell, Chickweede, Smalledge, Ragwort, Alehouthe, Parigolds, Red rose Campians, Valerian, Lutton, Selfe heale, red Archangell, Sage, and Planten: of each of all these two handfuls, this Salve is to be made in May, when these herbes are bestraw be gotten: First waite the herbes and the snails in a stone mortar, then seth them in the fire, and seth them with the Water, then straine them through a cloth, and set it on the fire againe, and put in the Rozen, the Pitch, and the Ware, and boyle them: and then put it into an Earthen pan, and

and when it is cold, take the crust that standeth vpon it, and put it vp, and vse it when there is need, and the thinnest Water beneath you may cast away.

A Medicine for a swelling in the Cheeke.

Take a handfull of wilde Mallowes, and seth them in running water till they be very tender, then take it out of the water, and sing it in a cloth vntill it be drie, then sized it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruisse them in a mortar, then mixe the flowers and the Mallowes together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforesaid, and lay it to the grieve as warnes as ye can suffer it, and so change the bagge as you shall haue cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

Another for the same.

Take a pinte of white Wine, and halfe a handfull of Camomill flowers, and seth them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

A Medicine for the Mother.

Take a pinte of Palmstre, a little currie of Comminseed and Coliander seed, and a Nutmegge, beate these together, and then seth them to halfe a pinte, with a little white Sugar candie, you must take a spoonefull at a time.

A Medicine for a Stitch or Bruise.

Take three quarts of small Ale, and one pennyworth of Figs, and one pennyworth of great Reilons, and cut the stones out of them, and one pennyworth of Licorice, of Scope, of Violet leaues, and of Lettise, of each one handfull, and seth them

them from three quarts to three pints, and Straine it, and so let the person drinke it, and after make this Plaster following Take a quantity of horse dung, and a quantity of Ear, drie it, and put a little Butter and Vineger into it, and make a Plaster, and lay it to the Ache.

A remedie for Wartes.

First, with a paire of Sizers cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this five or seven times, and lay over them a little plate of leade, or rub them with Allome water, and Bay-salt, nine times, this infirmity both come of grosse and euill humours.

A remedie for a wilde or running Scabbe.

Take Percurie mortified with fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Percurie mortified three ounces, of the powder of Wymstone two ounces, of the powder of Cnula Campana two ounces, confect these together with Barrowes grease, and annoynt the body oft.

A remedie for a Fellon.

This infirmity both come of a Venemous matter, and other while it commeth of an interiall cause, or of an externall, the interiall cause commeth of some euill humour, the externall cause both come of some venemous stinging of a Worme, if it doe come of an euill humour eate Treacle, and make a plaster of Treacle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaster thereof and lay it to the same.

A Re-

A remedie for Wormes in the belly.

Take the iuyce of Lauender Cotton, and put to it the powder of Worme-seed, and drinke it three times euery Morning fasting, and drinke not one houre or two after, the usage of eating Garlick killeth all Wormes in the body.

A remedie for sore Eyes.

Take the white of two Egges, and make a Plaster with it, put to it a little Honey, and after that, put to it sixe or seue, and to bedward lay it over thine Eyes, and let it lye all night, and in the Morning wash the eyes with cold water, and a fine cloute, doe this three nights one after another.

A remedie for Scalding with water.

Take the iuyce of Honselake, and dip a linnen cloth in it, and lay it vpon the place: Also boyle Armoniac, and Camphre is good when it is dissolved in the Oyle of Roses, and lay vpon the place, the water of Pursaine, and Spittles, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedie for Burning with fire.

Take the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the iuyce of Honselake one ounce, of Nightshade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anale of a Smith, two ounces, compound all these together and wash the place oft: and then take Popillon, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make a Plaster, or else take the oylment of Ceruse, and oylment

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ment

Take the roots of polipody quantity sufficient dried y
will soft wate wash small thicken a lamen with farina cordis
apply it hott
good ege to be super Exallord

ment of Seracine, named in Latine, Vnguentum scricinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

And if it come of any colde cause, cheeke often in the mouth the roote of Hozehound, and if it come by Moymes, make a candle of Ware with Benbane lodes, and light it, and let the perfume of the Candle, enter into the Tooth, and gape ouer a dish of cold water and then may you take Moymes out of the water & kill them on your naile, the Moymes is little greater then a woyme in a mans hand, and beware of pulling out any tooth for pull out one and pull out more, to mundifie the Tethe, wash them euery morning with cold water and roche Allome.

A Remedy for the fluxe.

Take of Sugar roset made of drie Roses, of Trissindall of each one ounce and a halfe, mire these together, and eate it with meat, or drinke it with drinke, but the best remedie that I could finde, is to take three handfulls of Saint Iohns Wort, as much Planten, and as much Cressis, and seth these in a gallon of raine water or red Wine to a pottle, and Straine it, and put to it two ounces of Cinamon beaten, and drinke thereof often.

A Remedy for Cappes.

Take the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomgranets, the Barrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedy for the Shingles.

Take of Rose water, and of Planten water, of either of them halfe a pinte, of white Wine as much, put these together and wash the place oft: or else take of red Moymes that come out of the Earth, and wash them in a mortar, and put to them a little

little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Virtsils, of Sumake, of either of them one ounce and a halfe, seth all these in white Wine and make a Plaster, and lay it to the place, or else make the ointment of Coruse: I haue taken House-lake, and haue stamp it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together with the white of Egges, and the iuyce of Planten.

A remedy for a Tetter.

The Rose de Arsmeg is good, and if it come of blood, exhaust two or three ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads of them, and rub them with Salt and Garlicke stamp together, and lay ouer them a plate of Lead.

Another remedy for a Tetter.

Take Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans urine wash, and annoynt the skin, or else take the water of Burres, or seth the Butres in water, and wash the body.

A remedy for the Kibes.

For the Kibes beware the Snow doe not come to the hailes, and beware of Cold, and neither picke nor picke the Kibes, but keepe them warme with wollen clothes, and to bedward wash them with Wine or Peates scote oyle.

A remedy for Hoarsenesse.

Take the water of Scabious, Fennell, Licorice, Buglosse, of each of these a pinte, of Sugar Candy a pound, and seth these together: and Morning and Evening drinke nine spoonfulls at a time.

A Remedie for the Mother.

Take of Bisttonie leaues halfe an ounce, stampe it small, and drinke it with white Wine, & smell to Galbanum and Sa-
rapine, and make perfume of Juniper or old Leather, and sit
ouer it: Or else take of Piony seeds three ounces, drinke it with
Pellierate. If the Mother doe fall out, first wash the place twice
or thrice with white Wine: Or else take of Juniper cut in
pieces three ounces, of Pyrites three ounces; Soethe these in
Running water, and wash the place two or thrice times: then
take of Galbanum three ounces, drinke it with red wine: Eue-
ry thing that will helpe the falling out of the Fundament, will
helpe this impediment also.

A Remedie for the Itche.

Take of salt water a gallon, and soethe it with three handfuls
of wheaten bread crumbs that is leauened, and wash the bo-
dy with the water twice or thrice: Or else wash the Body in
the Sea two or thrice times: Or else take the bran made of Loc-
tle seeds three handfuls, of the powder of Warrstone two oun-
ces: Soeth these in a pottle of white wine Vineger, and wash
the body therewith three or foure times.

A Remedy for the Fluxe.

Take a Sponge, and soethe it in a pinte of Mustardine, and
wring it out, and let the patient sit ouer it, as hot as they
can suffer it, and couer them warme.

A Remedie for falling out of the Fundament.

Be ware of taking cold in that place, and beware of Co-
llicke, and keepe the Arse and Buttocks warme, and sit
not on the cold Earth, nor vpon Stone or Stones, nor vpon any
hard

hard thing, but take somewhat vnder thy Buttocks: not onely
for falling out of the Longation or Arsegut, but for all other in-
firmities that may be in the Longation ingendred.

A Remedy for the same.

Take of Pyrites three ounces, of Juniper cut in small pie-
ces foure ounces: soethe them in water, and wash the place,
and after that, make a perfume of Juniper, and sit ouer it: Or
else make a Perfume of Bengawin, Pyrite or franken-
sence: or else take the inward rinde or barke of an Oke, soethe
it in water, with Galles, and wash the place, & drinke of Gal-
banum with stale Ale, and lay the substance of it to the Paull:
It is good for falling of the Mother: Also for these Impediments
in a mans Fundament or Arse, it is good to annoynt the place
with oyle of Linseds.

A Remedie for the Ache.

Take of Balme, Camomill, Hozebound, Pennyrtall, Garden
Bettontie, Mother of Lime, Parygold leaues, and House-
lekes: of each one handfull; Stamp them all together in
a Morter, and straine them thzough a faire Cloth, and boyle
them with a pinte of Sallet oyle moderately vpon the Em-
bers, and when you doe annoynt the Patient, put to the salve a
little Oxe Gall, and a little Aqua-vite.

A Remedie for the Itch.

Take a quantity of Warrstone, and a quanttyle of allome,
and burne them in a fire-shouell ouer the fire, and beate
them very small and boyle them with Boares greafe, and so
annoynt the Itch.

A pretious powder for a Web in the Eye.

Take two ounces of thutie Sepozate, and of Sadyangon
two ounces, of Sugar one ounce; and bray them well toge-
ther,

gether, till they be very small, and cast a little of that powder into the eye at once, and be whole.

Another for the same.

Take ground Iup beaten, for it destroyeth the Mebbe in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

Take Crolets Pyrrhe, and Saffron, and make of them a plaister, and lay it to the sore Eyes: if they be great or swollen, it will ease the Ache and swelling.

A Medicine for the Head-ache.

Take a spoonfull of the iuyce of Bettonie, mingled with as much Wine, and as much Honey: and put nine Pepper cornes in it, and drinke it foure dayes, and it will drine it away for ever.

A profitable Medicine for Deafenesse of the Eares.

Take Bettonie and Horehound, and stampe them both in a Morter, and wring out the iuyce, and let the Patient lie on his Abs, and putore it into his Eare: for this is a proued Medicine.

A Medicine to staunch bleeding at the Nose.

Take Wittenie and Salt mingled together, and put it in the Nose, and it will staunch the blood.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

Take Pepper and stampe it, and temper it with good Wine, and suppe thereof warme, and hold it in the mouth till it be cold, and then spit it out, vse this often.

A Mc.

A Medicine for stinking Teeth or a stinking Breath.

Take two handfulls of Cummin, stampe it small, and seth it in Wine, and drinke of it fiftene dayes together.

A Medicine to make Teeth white.

Take Honey, Salt, and Rie-meale: mingle them together, and froth the Teeth therewith.

A Medicine for the Cough.

Take sage Kew, and Pepper, and seth them with Honey, and eat thereof a spoonfull first and last.

A Medecine for discaies in the side.

Take little Balls sodden of Redwoztes, and burne them in a new Earthen pot: and then grinde them to powder: after that gather it together with Honey, and mingle them together, and plaister it to the sore.

A Medicine for the Morpew.

Take water of Burrage, and water of Femitozie, mingled together by euen portions: and let the sicke drinke it at morning and evening, and hee shall be whole within foureteene dayes.

Another for the Morpew.

Take Mustard seed and Salt, and stampe them together, and temper them with Vineger, and annoynt therewith.

For the heate in the Kidnies.

Take Poulticks and Planten, and doe not wash them, but wipe them with a cloth, and beate them, and put to the iuyce thereof

thereof Red rose water, and Wine, vinegar, and Womens milke, and take the Pearbes and put them into clothes, and tye the clothes with thred like a couple of Bals, and you must (when you doe use it) haue one to doe it for you in the morning when you are in your Bed: and the party must take the Bals and dip them in this liquor, and so bathe your Kidnies; and as so ne as neof the Bals is hote with doing of them, take the other, and so use it an houre every morning.

A medicine for one that bleedeth often.

Make a Posset, and take off the Card, and take Liber-
wort and beate it, and put the iuyce thereof into the
posset, drinke, and drinke it morning and evening warme.

Another to staunch bleeding at the Nose.

Take Bol-armonio, and the white of an Egge, and Wine-
ger, and beate them together, and make Plaisters thereof,
and lay them to your Temples.

Another to staunch the bleeding of a Cut
or Wound.

Take Hogs dung hote from the Hog, mingle it with Sugar,
and lay it to the wound.

For to kill Wormes in the belly.

Take Pares milke, and drinke it as hote as you can haue it
from the Pare, in the Morning fasting.

For one that is bruised with a Fall.

Take Stone-pitch and beate it, and drinke it with white
Wine, Hacke, or Palmesey; and if you haue none, then
take some other licour: then melt Parmacitie, and anoynt
the place where the Bruise is.

To

To make a Poultis for swelling.

Take the crum of white Spanchet, and sethe it in milke till
it be thicke: then put in a piece of new Butter about the
quantity of a walnut, or somewhat more.

A medicine for one that is broken.

Take a quantitie of Comfrey, a quantitie of Kneehome, a
quantitie of Knottedgrasse, a quantitie of Riberuozum, and
a quantitie of Polipody: Stamp them all together, and straine
them in Ale, and then giue the patient the same to drinke
cold, and trusse him up with some bolster, and let his dyet be
be but competent, eschewing all slippery meates, as Butter and
such like; provided alwayes, that the patient keepe his bed fire
or seven dayes, lying upon his Backe, and sometimes hold his
belly with his hand.

For the shrinking of the Sinewes.

Take the marrowe of a Horse bone and the crops of Elders,
& as much of Sage, and chop them together, and boyle them
in the Parrow, and then straine out the Pearbes, and put to
the liquor one spoonfull of Honey, two spoonfulls of Aqua-
Composita, and a quantitie of Pepper, and boyle it againe, and
keepe it for your use.

A Salve to take dead flesh out of
a Sore.

Take a spoonfull of Vineger, and a spoonfull of Honey, and
a quantitie of Verdigreace, and as much Allome, and boyle
all these together, and keepe it for your use.

Es

For

Distilled water of the luscious singular for such as
have hidropick

For the staying of the fluxe.

Take a new layd Egge, and take off a little of the top of it, and powze out a little of the white, and fill up the Egge with Aqua-composita, and stirre it together, and rost it, and sup by the Egge in the morning fasting: till you be well vsd this.

For the Piles.

Take Bartlemasse beere, and dry it, and beate it to powder, and then put it into a chafingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Eualow, or other paine in the Throate.

Take a handfull of red Sage, a spoonefull of Dill-seed, a piece of leauen: boyle these in a little new milke till it be thicke: then lay it on soure fine clothes, and lay one cloth to the nape of the necke, and another to the throate, and to each temple one, and binde the clothes, and doe this as often as need shall require: for it hath bin proued.

A medicine for a fore Throate.

Take a pinte of Milke, halfe a handfull of Collumbine leaues, halfe a handfull of Basell, and halfe a scoze leaues of Sinkesoyl, and two Jewes eares; (and boyle them) and so the partie must vsd it euening and morning, and gargale it in his throate.

For weakenesse in the Backe.

Take Clary and Dates, and the pith of an Ore, and put them together, and then put to them Creams, and Egges, and

grated bread, and cry them together, and strew Sugar on it, and eate it in the morning fasting, and you must put some white Sanders in it also, when you temper it together.

For all manner of euill in the Head.

Take Alew and Stampe it with Strong Aspill; mingle it and wash thy head therewith.

For the Carbuncle or impostume in the Head.

Take Wormewood, Darganum, Payron, by even portions, and seeth them in sweet Wine, and after that wyng out the iuyce, and lay it to the Cares of the necke, with two sponges, as hot as he may suffer it; vsd this two or thre times, and he shall be whole.

To take away Pockholes or any spot in the face.

Take white Rose water and wet a fine cloth therein, and set it allnight to freeze, and then lay it vpon your face till it be dry: also take thre Puppies, the reddest you can get, and quarter them, taking out the Garbage: then fill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

Take the gall of a Bull, a quart of Must: boyle it to a pinte; then put in a pinte of Vineger, Frankincence, one ounce in powder, of Honey halfe a pound, of Commine halfe a pound in powder; boyle it thicke: spread it on leather; lay it too very hot two or thre dayes: and lay a linnen cloth betwene the skinne and the plaister, this plaister will serue many times, proued.

ointment called Saint Georges
 ointment: much proued

To restore a man to nature, that is
in a Consumption.

Take the eldest Cocke you can get : scald him, draw him,
and cut him all in pieces, and put it in a glasse pot : stop
him as fast as you can, and put among these pieces Cloues,
Peace, small Raisins, and Salt : then put this Masse into a
great pot, and let all these seethe together till they be a gelly :
then straine it into a cleane vessell, and give it to the Sicke,
first and last, bloud warme.

To restore the Braine.

Take powder of Bittonie, and vse it in your Pottage : it
will restore the braine, and destroy the Stone.

Another for the same.

Take an Egge and roast him hard, peeke him, and cleaue
him in two, and as hot as you are able to suffer it lay it to
your Temples.

A good medicine to clarify the Head
and purge the euill Humors
cleane away.

Take vnset Hysop, vnset Lime, and pound them, and wzing
them into your drinke, and drinke thereof eury day. Proba-
rum est.

For a Fellon.

Take Heartgrace, rusty Bacon, solye leauens, and Shaltes
with Shells on their backs, taking them out of their Shelles,
and beate all these together, and lay it to the griefe.

A Me-

A Medicine to stop the Fluxe.

Take halfe a pound of Almonds and blanch them, and
stampe them in a Morter small, and then take twelue
volkes of new layd Egges roasted hard, and put them in a mor-
ter and bray all together, and then take a pinte of strong red
Wineger, for it is best, and put it into the same, and mingle
them well together, and then put all into a faire pot of Earth,
and stampe it well, and take thereof five or sixe Spoonefuls at
once, warmed in a pewter dish, and drinke it thre or foure times
a day, if it be needfull.

A Medicine for an Impostume in the Body.

Take Centorie, Rosemary, Wormewood, and Hozehound,
and make them in a syrup with white Wine, and let the
sicke drinke thereof, and it shall cause the Impostume to goo
downe, and when it is broken, let him drinke of the said syz-
rup warme.

A Medicine for the yellow Iaudies.

Take white Spanish Sope, and a little stale Ale in a Cup,
and rub the Sope against the cups bottome till the Ale be
white, then haue in a halfe peny weight of Quozie, and let the
sicke drinke it at Morning, and last at Euening, till they be
whole.

A Medicine for all manner of Aches.

Take Sage, Kelo, Wormewood, Rozell leauens, Hozehound,
red Pettles, and stampe them all together, and mingle them
with Bay-butter, and let it stand so ten dayes, oft fry them,
and straine them cleane, and then melt therewith Incense, and
this serueth for all manner of Aches.

Ge 3

A Me-

A Medicine for the Wind-collicke.

TAke halfe a- Spoonfull of dry Orange Pillen beaten to powder, and halfe a Spoonfull of Anniseeds beaten to powder, and put them into Ale or Beere, and drinke it when the paine both take you, walke vpon it, and by Gods helpe it will giue it away.

For faintnesse in the Stomacke, or the Morpew.

TAke a quantity of Amber beaten to powder, and a quantitie of English Saffron in powder likewise, and put it into white Wine, and drinke it seuen or eight times.

A Medicine for the Collicke and Stone:

TAke of Louage, Smalledge, Bellitoxle, Femitozie, and Stone-wozt, or Stone-crop, of each of all these one handfull, and two groats-wozt of Stone-powder, or of the Dre-gall: boyle all these with a pottle of white Wine: and make thre bagges, and put these Hearbes in the bagges, and lay them as hote as may be from the Buckle bone forwarde, and so apply them hote still with the broth of the Wine, and then you must drinke Possets of white Wine abundantly, made with Parcellerootes and Pother of Time.

Another Medicine for the same.

TAke a blacke Flint Stone, and let it be red hote, and let it beake, and put it into a pinte of white Wine, and then there will be on the top white foame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

TAke a penny-pot of Palmesey, and a little Butter, and beate it, annoint your stomacke with it: then take a Rose-cake, and dip it in the Palmesey, with the Butter, and lay it where the paine is.

For

For to stay one from Vomiting.

TAke a quarter of a pinte of Rose-water, and thre Spoonfulls of white Wine, and put them both into a Posnet with a few sops of white bread, a piece of Sugar, and a piece of Butter: and eate thereof first and last.

A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

TAke a quart of Hacke, and put into it a Putneg, a Race of white Ginger, a few Graines, and halfe a graine of Long Pepper, and beate them all to powder: thre Bittony leaues, thre tops of Rosemary, and a few Cloues bruised; Set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new layd Egge, and beate it fine, with thre Spoonfulls of Rosewater, and when that the Wine is well burnt, then brew them together out of one Pot into another, with a little Sallet oyle, and a good peece of Sugar.

A Medicine for the Stone and Strangulion.

TAke a quart of Milke, and a handfull of Bay-leaues, another of Time, another of red Sage, another of Parsely, and a quart of Palmesey, and a little Rosemary, and boile them all together, from a quart to a pinte: But yet let the Milke and the Hearbes be boyled all whole together, from a quart to a pinte: befoze the Palmesey come in.

For the Stomacke that is bound.

TAke Sage, Peppe, vnset Time, Violet leaues, Rose, of each one handfull: and thre pintes of Ale, and seethe the Hearbs and the Ale together, and skim it cleane, till it come to a quart; then take it off the fire, and straine it together throug a faire Linnen cloth: then take a pinte of Palmesey, and seeth that that was strained and the Wine together a little, and put thereto a quarterne of Sugar, thre penny-wozt of Cloues and Pars, and then drinke it.

And

Another for the same.

Take of Harts-tongue, of Liver-wort, of Penny-wall, of toppes of young Rosemary, and of Charuell, of these one handfull, halfe an ounce of Graines, two penny-worth of Pace, and a Nutmeg.

For the Wind-Collicke.

Take two new layd Egges, and beate the white and the yolke together, with a quantity of Pepper bruised, and lay it vpon a piece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

Take a quart of white Wine, two ounces of Parcely-seede, Time, Phillippendulo, Charuell, Saxifrage, of each two handfulls, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, noone, and euening.

An inward Medicine for the paine in the bottome of the belly.

Take Scuruy-grasse, and Scabby-arse, wash them and picke them very cleane, and stampe them, and drinke it luke-warme with white Wine, or any other drinke that you like best, at morning and euening, first, and last, also you must annoynt your body with Oyle of Pasticke.

An outward Medicine for the same, being taken both together.

Take Cardus Benedictus, called the Blessed Whistle, two handfulls cleane picked, dyed and washd, and halfe a pound of unwashen Butter, and unsalted as it cometh out of the Chearne, a quantity of French Gallowes dyed, two penny-worth

worth of Rose water, and boyle all these together in a new Earthen pot, and let it be close stoppt, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker spread where the paine is most, then take a red cloth and put it thereto aloft of all as hote as euer you can suffer it, this must be taken at seven, eight, or nine of the clock going to bed, and let it tary on till the same time that you goe to bed againe, then lay more of the same.

Good-man *Murfordes* Medicine for the paine in the stomack, concerning lacking of winde: *Davis*.

Take the Light, the Liver, the Heart, the kidnies, or the Spill of a Fore, wash them with water, and then lay them in a quantity of Rosewater, the space of halfe a day or thereabouts, and turne them vp and downe, and drie the water out of them with a Linnen cloth, then put them in an Earthen panne, and put some white Sugar-Candie, Annyseeds, and graine Lico- rice being beaten, and so strained vpon it, and so let it be put in to an Oven and dyed, then beate it to powder, and mingle all these aforesaid things with it, and drinke it with white Wine, or any other drinke luke-warme.

For the Cough.

Take Bimstone beaten in powder halfe an ounce, and put it in a new laid Egge soft rosted, mingle it well together, then put to it Bengawin, the bignesse of a Pease, lightly stampe, and drinke it in the morning at your break-fast: make as much againe at night when you goe to bed, and you shall be whole at the second or third time, if it haue holden you long, take it the oftner.

For the Cough.

Take two or three Cardick heads, well made cleane, stampe them well, then put to them Dogges suet, and stampe them well

well anew, and at night when you goe to bed, warme well the soales of your feet, and annoynt them well with the said confession, and then warme them againe as hot as you may endure, rubbing them well a pretty space, and being a bed, let your feet be bound with a warme Linnen cloth, and rubbe also the small of your Legges with the said Oyntment: By this meanes you shall be healed in thre Nights, be it neuer so great.

An Oyntment for the Collicke and Stone.

In May when Broom-flowers bee nere the shooting forth, then take halfe a pound of them, and pick them cleane from the stalkes, and beate them in a Morter very small, and mingle them with May-butter, and so keepe it close eight dayes in a Vessel: and then seethe it and straine it, and annoynt the place greued where it is, and so rest with the Oyntment warmed.

Another for the same.

Take two handfuls of Lime, and pound it, and straine it together with a pinte of Palmsey, and a little of an Egge, and a little new Butter, two peny weight of English Saffron: and let it be Milk-warme, and drinke the one halfe in the Mornig, and the other in the Euenig, and keepe you warme.

A Medicine for the Stone and Strangulion.

Take red Bramble berries befoze they be blacke, and Juie berries, and Acornes, and put them in a Pot, and drie them untill they be ready to be beaten to powder: and take Elisander-seed, and Parcely-seed, and Bromell-seed, and Coliander-seed, Broom-seed, and the seed of the Nut-tree, and the inner pith of Ash-keyes: take of all these a like portion, and beate them to powder, and mingle them together with Licour of double quantity, and so vse to drinke it Euenig and Mornig, sodden

sodden in Posset-Ale, made with white Wine: and put of the powder often in your Pottage when you eatte them, and so vse it continually till you finde ease.

Take not this water following, till the Stone breake away by Shiuers.

Take Rosemary and wilde Time, and seethe them with running water and Sugar, from a quart to a pinte: and so drinke it till your water be cleere.

For the Stone.

Take Saxifrage, and Rosemary, of each a like quantity, and seethe it in white Wine, till all the hearbes bee thoroughly sodden: then straine it, and drinke it cold Euenig and Mornig.

Another for the same.

Take Bromell, Parcely, red Pettie, Violets, and put them into a Morter, and bray them: and take the kernels of Cherry-stones, and bray it by it selfe, and seeth all together in white Wine, and drinke it Mornig and Euenig.

A Salve for any Wound.

Take Snailles with Shells, and sprinkle a little salt on them, and let them scowze themselves in the salt all night, and in the Mornig beat them small to powder, and a handfull of House-læke, and beate it by it selfe, and put the Juice into the powder: and then take a Spoonfull of fine Honey, and a little fresh Butter, and boyle them moderately vpon the Embers, and annoynt with it, and make a Plaster of it, and if the flesh wax proud, you must wash it with a little white Wine, or with Allome, fresh Butter, and Beere boyled together.

A Drinke for the Head which is out of course.

Take a pottle of strong Ale, seeth it and skimme it: then put in Lauender, Cotton, Southernwood, Scurui-grasse, Scab, bie-arse, of each one handfull: Boyle all these from a pottle to a quart, and straine it, and put in two ounces of the sirrope of Roses, and drinke euery morning a dozen spoonfulls; and if you haue any Ache in your Necke, take Oyle of Dyll, oyle of Marren, and oyle of bitter Almonds: of each one ounce, and mingle them altogether, and annoint your selfe euening and morning.

To stop a Laske, or the Flixie.

Take three or foure new laid Egges, and rolle them hard, and take out the yolkes, and lay them in a Dish, and streu them ouer with beaten Cinamon, as much as the partie can abide to eate, and put thereto a little red Wine vinegar; and so let the Patient eate it. If you cannot get Red vinegar, take Claret.

To make Oyle of Elder-flowers, good for a Fall,
or a Bruise.

Take Sallet-oyle, and put therein a good sort of Elder flowers, and set them in the Sunne in the Summer time, and so keepe it.

To heale the Dimnesse of the Eyes.

Take Rose-water, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

For a stroake in the Eye.

Take the iuyce of Smalledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For

For a Bruise.

Take a handfull of Pallowes & seeth them in fresh Greace, and straine them, and put thereto after they be strained, a quantity of Aqua-vite, and annoint the bruised place befoze the fire therewith.

For a sore Mouth.

Take a Cuttle-bone, and Masticke, and make powder thereof, and put it in Ginger and white Wine, and seethe it, and wash thy mouth therewith.

For the watering of the Eyes, and Darknesse thereof.

Take Bay-butter and Veney, by euen portions, and seethe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

Take white leauened Bread, and Hearbe-grace, and stampe them alone fine, and then stampe them both together: and so make a Plaster.

For a Fellon.

Take Honey and the yolke of an Egge, and Wheate flower, and mixe all together, and then stamp Rew and put the iuyce thereto.

For an Itche.

Take Planten, and Wozrell, as much of the one as the other, make Iuyce thereof, and put thereto as much Vineger, as the quantitie, of the said Iuyce, and so annoint the place.

Another for the same.

Take Quick-Silver two perry-worth, and kill it with saltish, spittle in a dish, beating it well together, and put thereto
ff 3
foure

four penny-worth of Oyle of Bayes, and so annoint the place, this Receipt will also kill Lice in the Head or body.

A Medicine for a fore Legge.

Take unbrought Ware, and as much Shæpes tallow, and seeth them together with a little quantity of white Coppe-
as, and so make a plaister thereof.

Master *Arbur Edwards* Receipt for the preeious Oyn-
 tment which came from *Persia* and *Masovia*,
 which is good for all Aches.

Inprimis, Bay-leaves young tops, Rosemary tops, Spikene,
 Knot-grasse, Ribwort, Planten, young Elder tops, Lauen-
 der-cotten, Valeriane, Woodbine, Strawberry-strings, Tut-
 son-leaves, Walnut-leaves, the tops of Burrage, Sage ver-
 tue, Romane wormewood, Water-bittonie, Cardus Benedi-
 ctus, Smalledge, Camomill eight ounces, Red Rill, eight oun-
 ces, vnset Time, five ounces, of all these Hearbes let there be
 taken four ounces of euery hearbe, which may be two hand-
 fuls of euery one when they be picked cleane, for all these
 hearbes the best time is in May, or Iune, and being gathered
 cleane picked and stamped, you are to put them into three
 quarts of Peates-foot Oyle, eight ounces of Sallet-oyle, which
 is halfe a pinte, eight ounces of May-butter, four ounces of
 Cloues to make it smell, this being done, let them stand a
 fortnight or three Weekes, till you may get twenty four line
 Swallowes young or old, and as soone as you haue them kill
 them, and cut off the tops of the taile feathers, and wing fea-
 thers, and then stampe them, and put them into your Oyle,
 this being done, take a close Kettle of Copper with a close Co-
 uer, and put in all these things, and then the sayd Kettle with
 all before witten, to be set on the fire in another Kettle of
 boyling Water, and to boyle in the water the space of tenne
 houres:

houres: Then take it off, and straine it hard through a strong
 Canuas cloth, as hard as may be, being hote from the fire, but
 better it were to haue a Presse for the same purpose: This
 being prest out, put it againe ouer the fire as before, then
 boyle it five or sixe houres, then take a pound of unbrought
 Ware, cut it and shred it fine, and boyling ouer the fire, put
 in the Ware to the rest, and so boyle it two houres, and in the
 boyling you may take vp some with a spoon, and put it into a
 Sawcer till it be cold, so shall you see if it be thicke enough by
 tasting it in your fingers, if it be too thinne, put in more Ware
 at your pleasure, and being boyled the time aforesaid, then
 powze it forth into a faire large Earthen pot to coole, then
 take it & cut it in pieces, and take it out that the water in the
 bottome may be powzed out, then boyle it once more, an houre
 or a little more, and so powze it into Gallie pots and keepe it,
 for it is good for all Aches.

A Remedy for Deafenesse of the Eares.

Take old Sallet oyle of Olines, and take young Mice that
 be naked, fresh cast without haire, put them in the same
 Oyle, and let them lye still in the same till they be rotten,
 and take a piece of bombaste and dippe the same in the Oyle,
 and put it in the Patients eares.

A Medicine for the Collicke and Stone.

Take Nettles, the leaues, and stalkes of the same Nettles,
 seethe the same vnto the third part in a new Pot, and then
 straine the same licour through a fine linnen cloth, and drinke
 of the same euery Mornig and Night, a cup or glasse full, for
 the space of nine dayes: After the same, take the blood of a
 hee-Coate, and distill the same, and drinke of it nine dayes as
 before said.

A Re-

A Remedy for a Cold.

Take a pound of Raisons of the Sunne, and steepe them, foure ounces of white Sugar, and beate them in a mortar of Stone, and in the beating you must cast in some fine Licorice powder, and halfe a spoonefull of Rosewater, and then it will be like a Parmelade, and eate it at sundry times.

A Medicine for the Cough.

Take two spoonefulls of Aqua-vitz, one spoonefull of Honey, halfe a spoonefull of white Sugar Candy, a little Sinnamon, and three coynes of long Pepper, beaten altogether and hoyled, till it be like a Treacle.

An Oyntment that will driue away Lice from
a mans body.

Take an ounce of the groundings of oyle Olive, and two ounces of the groundings of Rhenish wine, and one ounce of Aruement, and smeare thy body with it.

A very good Drinke for an Ague, if one
shake.

Take a quart of strong Ale, and put therein nine Bay-leaves, and seethe it till it come to a pinte, and then take out the Bay-leaves, and put therein one penny-worth of Treacle, a halfe-penny worth of Pepper, stirring it well together, and let it then seethe againe one halfe houre, and so take it off the fire, and let the Patient drinke it as hote as he can, and be covered as warme as he may abide, the space of five or seven houres. Probatum est.

Another

Another Drinke for the Ague.

Take a pinte of Ale, and put therein one penny-worth of long Pepper, and foure or five field Daylie rootes, and then seethe the same well together, and then let the Patient drinke the same as hote as he may suffer it, and walke till he sweate if he be able, or else layd downe and covered very warme that he may sweate well.

Also Burre-leaves, and Bay-salt beaten together and bound about the wize of the Patient is good for the same.

A Drinke for one which is troubled with a paine in his Backe and maketh water that one may cut it with a knife, which the Doctor saith, is by reason he is troubled with a Worme in the bottome of his belly.

Take the tender tops of Broom, the rootes of Parcelly, Fen-nell, and Smalledge, of each one handfull, a handfull of Purselaine, wash them cleane, and then seethe them in a gallon of new Ale, till a quart thereof be consumed, the which being so done, take it off the fire and straine it into a vessell, and keepe it close stopp'd three or foure dayes, and then let the Patient drinke no other drinke for the space of a weeke.

For an Ague. By Doctor Turner.

Take Featherfew, Wormewood, and Sorrell, of each a good great handfull, stampe them and straine them hard, and put thereto as much Sugar in weight as the juce weigheth, and put them in a strong Glasse in a Skillet of warme water, the space of foure and twenty houres before you give it to the Patient, and then give it twice a day two spoonefulls at a time in Ale or Posset-ale.

For the Backe.

Clarie is good for the Back, and pills named Pillula agretiva maiores, & pillula de serapiao. And these oyles be good for the backe, Oleum de piperibus, Oleum philosophorum, & cerotum Andromachi. And I haue proued these Oyles to be good, the oyle of Hardine, the oyle of Alabaster, and the oyle of water Lillies, in hot causes: the oyle of Poppy is very good in cold causes.

For a Scurffe in the Body.

This infirmitie doth come of a collicke and Melancholy humour. For this matter, I take two ounces of Boares grease, then I doe put in one ounce of the powder of Wyer-shells burnt, and of the powder of Wymstone, and three ounces of Mercurie mortified with fasting spittle, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A worthy Balme.

Recipe Aqua bife foure ounces, Terobinthine one pound, oleum vitre Romane foure ounces, and drawe this Balme well in a Limbecke glasse, for this will doe much pleasure in wounds.

For sucking Children hauing the Morbo gallico.

Recipe Elecompane, the rootes of red Docke, Epithemie, the leaues and flowers of the Violets, boyle all these in water till the strength of the Hearbs be in the water, then take a Sponge and wet it in this decoction, and wash the Childes body, especially the soze places, and giue to the Nurse this following: Take Epitime, Polipodie, Violet flowers, Wozage, Langdebæse, and then boyle all these hearbes in a perfect oyle, and let her drinke this all day and no other, and this shall discharge, as it hath done, thanks be to God, &c.

A Seare-

A Searecloth for Aches.

Recipe oyle two pound, white Leade and red Leade tenne ounces, Ware six ounces, Goose grease, and Capons grease, halfe an ounce: seethe all till it be blacke.

To make a Poultis.

Take Malloines and stampe them, and seeth them in fennel, and Camomill, and oyle of Roses, and crummes of Bread.

An oyle for the Gowte, and for the Sinewes that be shrunke vp.

Take me three ounces of Turpentine, and two ounces of Peltate Wymstone, and foure new-laid Egges, the yolkes of them: A quantitie of red Bettles, of the tops of the seeds of them: take me a young Whelpe of an ebrage Hound, the fattest you can get, take and seale him, and draw out of his Buts as much of the fat as you can, and roast him, and the oyle is good for the diseases aforesaid: Approued very good, diuers times.

To take away Wartes.

Take Saue and Oypiment, and Cozks bebie, and powder them together, and this shall take away the Warts.

To make a cold Oyntment:

Take Litarge of Lead one pound and a halfe, and a pinte of oyle Olive, and a quart of Vineger.

Another cold Oyntment.

Take a little Salt and Werbigrease, and the white of an Egge, and grinde them together in a mortar of Masse.

For the Ague. P. Bucke.

Take Sentoze flowers two spoonfuls, Camomill, Tanfie, and red Coleworts, of each two handfuls, two penny-worth of Treacle, a little Saffron in powder, and foure or five spoonfuls

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of

of English Home: Boyle all these in three pintes of white wine, and a pottle of running water, till the third part be consumed: then straine it hard, and Drinke none other all the while the heate holdeth you, three or foure times very warme, if need require.

For the Ague.

Take violet Slope and Camomill, of each two handfulls, violets, Strawberries, Sinkesfoyle, Chioffe, and Planten rootes and all: of each a handfull, a penny-worth of French barley, and so much Curcans; Boyle these in three quarts of running water, to three pintes: straine it, make Almond milk with it, put in Sugar let the Child drinke while it lasteth warme.

For the Collicke, and gripings in the Belly.

Take and giue the Patient Ieane Treacle, and powder of Cloues, well sodden in good wine, and let them drinke it warme.

Another for the same.

Take the roote of Lilly, and Horehound, and seeth it in wine, and giue the Patient so to drinke thereof warme: so Probatum est.

A Plaister for the same.

Take Lynsed, and stampe them, and Doche leanes: and seeth them well in water, and make a Plaister, and lay it to the growse very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

Take and make a Bath with Parcel and Alexanders, Perisioie, fennell, Sarisfrage: and let the Patient sit therein up to

to the Pauill: and let them drinke the powder of these sads, and the Pearbs, with warme white wine, for this is a principall practise for this disease. Probatum est.

Another for grosse, or a strong Person.

Take and seeth seven heads of Garlick, in faire water, a good while, and let the Patient drinke thereof, three or foure dayes together: Probatum est.

For the Stone.

Take and drinke the Iuyce of Sarisfrage, vse it in the Morning fasting three or foure dayes, and it shall away.

For euill in the Bladder.

Take Ashe, Parcel, and fennell, of all alike: put them and temper them with water, and drinke it, and it shall help thee well to Pisse, and it shall cast out the Stone, and heate well thy stomacke.

Powder to breake the Stone.

Take the blood of the heart of a kid, and of a fore the blood of the heart, of both a like quantitie: take the bladder of a Boare, and all that is therein, and put this blood thereto: take the iuyce of Sarisfrage, and iuyce of Parcel, of each like quantitie: and put these in the Bladder also, and hang vp the Bladder in the smoake ouer the fire, untill such time it be congealed together, as hard as a stone, and make powder thereof: and drinke it with hote Licour, when thou wilt, first and last: and this shall breake the stone to powder.

For the Stone.

Take Perstone, violet Leekes, and Hamsons, of all alike quantitie: Boyle them, and clarifie them with the whites

of Egges, and then take the iuyce, and dzinke it with Wine or Ale, in double so much in Wine or Ale as the iuyce is.

Another for the same Disease.

TAke a handfull of Bay-berries, and the shell of an Egge, when the Chicken is new hatcht out of it, and lay them together: then take the powder, and put it into Ale or Wine, and giue the sicke to dzinke, and with the grace of God it shall make him whole.

For to make a man pisse that cannot.

TAke a quart of Renish wine, and a piece of Venice soape, as much as a Walnut, and seth them well together, from a quart to a pinte, and dzinke it, and it shall make the pisse liuely, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

TAke Salnitrio, Roch-Allome, distill them together, and with a cloth or Cotton wet in this water, rub your Teeth.

For the Tooth-ache.

TAke a little long Pepper, and beate it small, and take a little Honie, and a little Ale or Beere, and boyle them together, and put a little Allome vnto it: and when it is boyled, put it in a cloth, and lay it to your Gummies.

A Medicine that the Tooth-ache shall neuer vex you more.

TAke twenty leaues of Rue, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the Lisour when it is well boyled, into your mouth, on that side that

that is bered with the Ache, and you shall proue that the Ache shall be destroyed, in Sempiterna Secula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

TAke the fourth part of a red Cozall, and that which the French-men doe call Pyrote, and cut it small, and dze it on the Harth with small heate: then make powder of it, putting thereto one part of Masticke, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it for your vse, and rub thy Teeth therewith when it pleaseth thee. Also when your Teeth doe ake or were loose, rub it with the same powder, and keepe it a while in your mouth, and you shall see maruellous operation.

For all manner of Tooth-ache.

TAke the iuyce of ground Iuy, and put thereof in thine Ear, on the same side that thy Tooth aketh, and it shall ake a while, but it shall sone leaue aking, and be well.

Another, and if thy Tooth be hollow.

TAke the inner-side of the Elder-barke, and shzed it fine, and take a little grosse Pepper, and good Mustard, and mingle them together, and put them in a little Linnen cloute, and make little balles or pellets of them, and boyle them in Wineger, and as hot as thou canst suffer it lay it to thy Tooth: and if thy Tooth be hollow, put it into the Tooth, & when it is cold take another: and this vse till the paine be gone. Probatum est.

A Medicine for Teeth.

TAke the leaues of Gum, a pot full, and seth them in water till they be all to sodden: then poure it in a faire Basin, and hold

hold ouer thy mouth, gasping, and if thy Chokes be too much swollen, it shall stoke, looke that thou haue clothes ouer thy Head, and all about the Basen, that no ayze passe out, but in to thy mouth. Probatum est.

Another for the Tooth-ache.

Take a penny-worth of Sanguis Draconis : Item, Oili Terra Sigillato wij Kago Gallis : Beate them single by themselves, as they be witten afoze : After that mingle them with good Vineger : then take foure toasts of a Rye loafe of the bottome, and let them be made hollow, and let the Medicine be mingled together, and let two of them be layd, one to the Temples of thy head, another to the Lyft of thy Care, and when they be drye, lay the other vnto it, and it shall helpe you. Probatum est.

Another for the same.

Take a Wycke and burne it red hote, and put it in a Baile of water : So that it be halfe covered in the same : then take Penbane-seed, and cast it vpon the vpper part of the Wycke, and hold your Head ouer it, casting a Cloth, or conering ouer your head, that no steame of the smoake goe out, when you open your mouth ouer it, and it will helpe you for ever. Probatum est.

A Powder to make white Teeth.

Take Rosemary, two ounces and a halfe, and Date stones, Parts-horne, of eyther a dram, red Copall, two stones : of Roch Allome one ounce : a piece of Scarlet or Linnen cloath, and rub your Teeth with the same : But all these aforesaid must be beaten to small powder, before ye lay the Scarlet to rub your Teeth with it, which if you try, ye shall proue that the operation thereof shall make your Teeth as white as Snow.

For

For smarting or pricking in the Eyes.

Take the white of an Egge, and the iuyce of House-lake, and womans milke, beate them well together, and straine it thozow a cloth, and then drop thereof in thine Eyes.

For Blood-shotten Eyes, and other diseases in the Eyes.

Take the iuyce of Wormewood, and Planten, Rosewater, and Womans milke, the white of an Egge, and beate them well together : and dresse thine Eyes therewith, for it is very good therfore.

For Eyes that be red, and full of blood.

Take the white of an Egge, and swing it in a Dish, heaue out the Greame thereof, then take Ware and wet in the white, and lay it about thine Eye to keepe the sight : After take Fennell, and House-lake, and stampe them together, and make a plaister, and lay it from thy Nose to thy Forehead, all about thy temples : Use it thzee nights or foure, and it shall heale thee.

For Eyes that be red of Itching.

Take five drops of cleere water, and so much white Copperas : Make it small, and put it in the water, and let it stand and rest a while, then take halfe a drop, and annoynt thine eye therewith, if it be strong put to more water.

A precious water for Eyes.

Take Smalledge, and red Fennell, Rose, Veruen, Bittonie, Egrimonie, Seinchefoyle, Wimpernell, Custras, Sage, Se-londine, of each a quatterne, wash them cleane and stampe them

them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely searced, and a pinte of good white Wine, and put the hearbs thereto, and three spoonfuls of liſſe Honey, and five spoonfuls of Rhaue childe Wine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

For Eyes that be running.

Take the water of Roses, and Camphere well ground, and meddle them together, and let them stand together three dayes naturall, and with it wash thine eyes cleare, and it is profitable for many other diseases of the Eyes.

For Eyes that be blasted.

Take water of Planten, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therewith, and againe laying it vpon your eye, this will surely helpe.

A Medicine for sore Eyes.

Take an Egge that is hard roasted, and plucke out the yolke, in whose place ye shall put Sugar, that is small beaten, as hot as ye can suffer it, and when ye haue taken away the Egge, shell, cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when ye goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes
and sight, if your eyes be not
pure and cleane.

Take Selondine, Eye-bright, red Fennell, red Roses, Sin-
grene, Maiden-haire, Kewe, of euery of these hearbes two
ounses,

ounses, then put thereto halfe an ounce of Aloes, and still all these together in your Stillatorie, then take the water when it is killed, and wash your eyes therewith, and ye shall haue a very cleare eye-sight. Probatum est.

A precious Medicine to take away the
Web in your eyes.

Take the gall of a Hare, and a little quantity of purified Honie, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and ye shall see amendment.

A very good medicine for a Pearle in the eye,
or Pin and Web.

Take fine white Ginger, and grinde it vpon a Whetstone, and beate fine a little white Coperas, and put to it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath bene there a while, take ground Rie beaten and strained with womans milke, and put three or foure drops into the eye euening and morning, after the Ginger and white Coperas hath bene in the eye halfe an houre.

For watering of your Eyes.

Take the iuyce of Planten tempered with Rose-water, and drop it warme into your eyes, the same office worketh Rose-water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

Take a new-laid Egge, and roast it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Honie, and put it in a fine linnen cloth, and hold it fast
together,

them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely searced, and a pinte of good white Wine, and put the hearbs thereto, and thre spoonfuls of liſſe Honey, and ſixe ſpoonfuls of knaue childe Wine of an Innocent, and meddle them together well and boyle them a little ouer the fire, and ſtraine them thzough a cloth, and put it in a beſſell of Glaſſe, and ſtop it faſt wiſh Leather.

For Eyes that be running.

TAke the water of Roſes, and Camphere well ground, and meddle them together, and let them ſtand together thre dayes naturall, and wiſh it wiſh thine eyes cleare, and it is profitable for many other diſeaſes of the Eyes.

For Eyes that be blaſted.

TAke water of Planten, water of Roſes, the white of an Egge, and mingle them together, and waſh your eyes therewith, and againe laying it vpon your eye, this will ſurely helpe.

A Medicine for fore Eyes.

TAke an Egge that is hard roasted, and plucke out the yolke, in whoſe place ye ſhall put Sugar, that is ſmall beaten, as hot as ye can ſuffer it, and when ye haue taken away the Egge ſhell, cut the Egge the longeſt way in parts, and within a little while after take a cloth, and ſtraine out the iuyce of the ſame Egge, and therewith annoynt thine eye with a feather, or elſe let it drop into your eyes in the morning, and at night when ye goe to bed, and your paine ſhall be cleane taken away.

An excellent good Water to make cleare eyes
and ſight, if your eyes be not
pure and cleane.

TAke Selondine, Eye-bright, red Fennell, red Roſes, Sin-
greene, Maiden-haire, Rewe, of euery of theſe hearbes two
ounces,

ounces, then put thereto halfe an ounce of Aloes, and ſtill all theſe together in your Stillatorie, then take the water when it is ſtilled, and waſh your eyes therewith, and ye ſhall haue a very cleare eye ſight. Probatum eſt.

A precious Medicine to take away the
Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Honie, and temper them together, then take a feather, and annoynt your eyes where the Webbe hurteth you, and ye ſhall ſee amendment.

A very good medicine for a Pearle in the eye,
or Pin and Web.

TAke ſine white Ginger and grinde it vpon a Whetſtone, and beate ſine a little white Coperas, and put to it, and when the Patient goeth to bed, put ſome of it with a quill into your eye, and when it hath bene there a while, take ground Juie beaten and ſtrained with womans milke, and put thre or foure drops into the eye euening and morning, after the Ginger and white Coperas hath bene in the eye halfe an houre.

For watering of your Eyes.

TAke the iuyce of Planten tempered with Roſe water, and drop it warme into your eyes, the ſame office woꝝketh Roſe water, the Iuyce of Lilly rootes, with the iuyce of Planten.

For the Pinne and the Webbe.

TAke a new-laid Egge, and roſt it blew hard, and picke him, then cut him in ſunder and take out the yolke, and take as much Roche-allome to the quantity of a Nut, and put it in the Egge, and two drops of Honie, then take the egge, the Allome, and the Honie, and put it in a ſine linnen cloth, and hold it faſt together,

together till the Honey and the Allome be dissolved, and straine it through into a vessel, and so drop it into your Eyes.

For to make a Sinking Breath Sweet.

Take the juce of Mintes, or else the water of Kew, Commin, Coziander, Licorice, Sinamon, ana ʒ. foure, sethe these in Wine, and giue him to drinke that hath a Sinking breath, and certainly it will be swete.

A Medicine to make one to haue a sweet breath.

Take the powder of Sage an ounce, Rosemary blossomes thre ounces, Gilliflowres five drams, Sinamon one dram, Putneg a dram, Muske a little quantity, then take so much Honey as is sufficient to make these foresaid Compositions into a composition like to a Parmalade, eate of this fasting and at night a little quantity at a time, so shall your breath be marvellous sweet, and if ye goe into any suspected place of the Pestilence, or any other corrupt ayre, if ye eate a little of this medicine next your heart, it shall defend you from all manner of jeopardy.

A Medicine to destroy a sinking Breath.

Take thre handfulls of Commin, beat them in a brazen mortar to powder, then take a pottle of Wine, and put this powder into it, and let it sethe till it come to a quart, then drinke first and last of this Wine, as hote as ye may suffer it, for the space of fiftene dayes, and your breath shall be as sweet as a Rut.

For a sinking Breath.

Take Bulion of the mountaine, that is called Will, wozt a good handfull, and wash it cleane, and shred it small, and grind it in

in a Morter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commin, and mingle them together, and put them in a pottle of good Wine, and sethe them till the halfe be wasted, and let the sicke vse this after meate, and not before One in the afternoon.

A Medicine for a Canker.

Take a handfull of Woodbine, Time, Slope, Sage, of each a like, two or thre crops of Rosemary, and then take a spoonfull of Honey, and put all these into a pottle of faire water, and sethe them all together, and in this sething, put thereto a good stone of Roch Allome, as big as a petic Walnut, and with this water wash well your mouth, this is also very good for the Tooth-ache.

For a Canker in the Mouth.

Take the juce of Planten, Woodbine, a little Roch allome, Vineger, Rosewater, and wash thy mouth where the Canker is, and it shall be whole within a few washings.

For a dry Canker.

Take Harts-horne, and Egge-shells, and burne them to powder, then wash whereas the Canker groweth, and after that ye haue washed it, cast into it of this powder, and it shall be remedied.

For a Canker in the Mouth.

Take the powder of the roote of Celandine, of dry Roses, Vineger, water of Honey-suckles, and sethe all these together till they be thicke, and therewith annoynt the place where the Canker is, and it shall be whole in short space.

For the Canker in a womans Pappe.

Take Coluer-dung, powder of Bozrot, Wheate, Honey, Virgin-ware, flower of Barly, and of Beanes, and Linsed, sethe all these together in white Wine or Vineger, putting thereto Rams tallow, and make a Plaster thereof, and it shall be whole in short space, if yee lay it to the Pappe.

For the Canker.

Take a cloute that will winde about thy Leg, and put there in the fasting digestion, and bind it to the soare, till it stinke foully two dayes, then change it, and doe so twice or thrice, till the Wozme come out, and lye on the cloute.

Another for the same.

Take Bearbe-water, Scabious, Canker-wort, and sethe them in Rale Ale, and drinke it Cuen and Ague hote.

Another.

Take the fete, the Head, and the guttes of a Crane, dyed in an Ouen to powder, and put that powder upon the Canker and it will kill it.

For the Quotidian Feauer or Ague.

Take and giue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, giue him a little supping made with these Hearbs, Cucurbit, Endiue, Fennell-roots, Parcely-roots, a little Time and Sauoyle, made with a Chicken or a little Button: for this comforteth Nature well after this Purgation.

Another

Another for the same.

Take and giue the Patient befoze the fit doe come upon them, two peny-weight of the powder of Bay-berries, with a soft Egge, or in stead thereof grosse Pepper, for it is very good theretofore.

For the Feauer Quartaine which taketh one euey third day with a fore fit.

Take Parcelle the rootes and all, wash it faire and cleane, and take out the pithe in the middest, and then stampe it well, and put thereto new layd Egges, and halfe a pound of Hogges blood, seasoned with salt, and take a good Herine and stufte her therewith, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartaine Ague by little and little, and doth comfort the heart, and doth prouoke good appetite. Probatum est.

Another proued Medicine for this Disease.

Take Camomill, or Centozie, stampe them, and drinke them with Wine: for these two Hearbes hath often holpen this kinde of Ague. Probatum est.

A Medicine for an Ague or Quartaine.

Take Sothernwood and mince it small, and put a little Sallet oyle into a Saucer, and put thereto this foresaid Hearbe, and let it lye an houre or two in it, and set it on the fire, and there let it simper a little, and annoynt thy waists and the soles of thy feet, and the nape of thy necke, and downe betwene thy shoulders, and this must be done befoze the fit comes, and in these times this doing you shall be whole.

A Plai-

A Plaister to take the Ague or any other ache out
of a Womans Brest in the time of her
Child-bearing, if it come.

Take the yolke of an Egge, and a little quantity of Wheate
flower, and a quantity of Honey, as much as the yolke of the
Egge, and beate these together, till it be like a Salve: then
make a Plaister thereof, and lay it to the Wrest that is grie-
ued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

Take a pinte of water of Juniper, and of Ambrose as much
Fennell water, and of Barceley, and Lawzell leaues a
pinte, of Cowslip water as much, Rosemary and Lauender wa-
ter, five penny worth of the best Aqua vite, a pinte of white
Wine, foure ounces of the powder of Cinamon: mingle all
these together, laying them a night in a vessell of earth, or
timber, and in the morning after, still them with a soft and ea-
sie fire; this water is exceeding good, and of great efficacy, to
purge steame, and to comfort a cold stomacke, and for rising and
swelling at the heart, and especially it is a helping and relie-
uing against the Palsie, if it be drunke ere yee wash, and chase
the limmes therewith, of him or her that is bered with the Pal-
sie, and it will ease them.

For the Palsie.

Take Rosemary, Sage, hearbe Dagdalen, of either of them a
handfull, of Camomill flowers three handfulls, and make
white Sallet oyle, as yee make oyle of Roses.

For the dry Cough.

Take Herselug, and Cornfrey, and eat thereof three dayes or
four with Honie.

A good

A good Fumigation for the French Poxe,
confirmed.

Take Syner two ounces, of Frankensence, of Liquid
Stozar, ana a dram and a halfe, and mingle them: the
manner how to minister this suffumigation is this; You must
set your patient naked vnder a straight Canopie, and you must
lay vpon the Coales the first part of your foresaid Receipt, and
the Patient must enforce himselfe to receiue the smoake, kee-
ping the fire betwene his legges till he begin to sweate: and
so doing the space of foure dayes, till his teeth begin to ake.

Pilles against Morbo.

Take of all the Mirabulanes ana three Drams, of Troskes,
of Colloquintida, of Masticke, of Digredium, ana two
drams, of Pigula, of Dyanie, of Cummin, ana two drams,
of blacke Elihoze, one dram, of Spike, of Euphorbium, of
Harts-horne burnt, of Ball-gemme, ana halfe a dram, of
Payden-hayze, of the coddies of Seney, of Pollytricon, of Ca-
litricon, of the flowers of Rosemary, of Harts-horne, of E-
pithiam, ana one dram, of Cozanders, of Annised, of Poli-
podium, ana five drams, of good Eriacle five drams, of Agarick
in troskes, and of washed Aloes, ana tenne drams, of the spices
of Miera, be othe Rubys, of the spices of Diarodam albatis, ana
eight drams: Make a masse of Pilles, with the iuyce of Semi-
toyy, and honey of Roses, one dram.

To make your Drinke.

Take twentie ounces of Dockwood, being turned of a Tur-
ner very small, which put into an Earthen pot of two Gal-
lons, and put thereto eight pound of Running water, the best
you can get, and let it stand in soake foure and twenty houres,
the pot being couered, then take and stop the pot with Wasse,
so close that no ayre may goe out, you must keepe the strength
in it, and that is your chiefest helpe, and with the point of your
knife make a hole in the Wasse, and therein put a peg of wood,
which is to giue it ayre, at times in the boyling, for breaking

of

of the pot: and thus let it boyle on a soft fire of Coales the space of sixe houres, in which time it will be consumed to a pottle; & that will serue you for your drinke, to take morning and evening for foure dayes; against which time you must make more. After the first seething, seeth the same wood againe, with y^e like quantitie of water and time likewise: and that is for your common Drinke, to serue at all times till you make new.

To make your Bisket.

Take foure and twenty pound of the purest Wheate-flower which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

A Recept, and a soueraigne Dyet for the French Poxe. Proued.

First prepare a Chamber, which make so close that no ayre come into it, and defend all ill sauiours out of it, and therein to be twelue dayes together, before you doe begin your Dyet, every day forbearing of eating and drinking flesh and leese: on the thirtieth day you must begin your Dyet, & then to take a Purgation, of Cassia Fistula, or of Scamonia, to make your body emptie, keeping your Bed, sweating temperately, without any prouoking: which sweating is your greatest remedie, in the which your sweate, you shall drinke of your second drinke as often and as much as you list: and of your first drinke you must drinke every Morning at five a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, sauing on the dayes you take your Purgation: On which dayes, drinke all of your second drinke, desiring alwayes to be merry and light hearted, in occupying to smell to dyed Oranges hote, Bread, Vineger of Roses, Mustard, and Apples: and after this manner, you must keepe your Chamber thirtie dayes together, and neuer to take Ayre, and at fifteene dayes you must take another Purgation like to the first, and that day, to drinke all of your second drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Both of a
Chic.

Chicken, or ofutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

Every day take a quantity of a Chicken, and seethe it in water, and put thereto Borage leaues, or Borage flowers, without other Spices or Salt, or any other thing: which Chicken eate to thy dinner, and every day eate three ounces of Bisket, and no more; that which you leaue of your Bisket, eate at night, with a few Kissins of the Sunne, and your Dinner must be at teene a clocke before noone, and your Supper at five a clocke at after noone: and at your Dinner you may dippe your Bisket in your Both (if you will) and so drinke your drinke as aforesaid, and this is your Fare and Dyet for the space of thirtie dayes, and no other.

A maruellous secret to preferue a man from the Plague, and hath bene proued in *England* of all the Physitians, in that great and vehement Plague in the yeare 1348. which crept through all the World: and there was neuer any which vfed this secret, but he was preferred from the Plague.

Take Aloe Cyaticum, or Sicotrine, fine Sinamon and Myrhe, of each of them three drams, Cloues, Pace, Lignum Aloes, Pasticke, Bole armoniacke, of each of them halfe a dram: let all these things be well stamped in a cleane Morter, then mingle them together, and after keepe them in some close vessel, and take of it every Morning two penny weight, in halfe a glasse of white Wine, with a little water, and drinke it in the Morning at the dawning of the day: and so may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A soueraigne Drinke to preferue one against

the Plague or Pestilence.

Take the quantity of a dram and an halfe of Powder Imperiall, a dram of Citricle and of Dragon water, and Rose water

water, of each of them an ounce, and drinke it with Ale in the Morning fasting, and if one haue taken the Infection within 24. houres before, yet by Gods grace he shall escape it. This hath bene truely proued in the last great Visitation.

Another for the same.

Take a dram of Pethridatum, and giue it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he supposeth himselfe infected first.

Another Preseruatiue against the Plague.

Take seven or eight leaues of Sorrell, and wash them in faire Water and Vineger, and steepe them in the said Water and Vineger a good while, and eate them fasting.

A good Drinke to be vsed to those that are infected with the Plague.

Take Berries of Iune (that are ripe, gathered on the South side of the tree) and dry them in the shadow: then stampe them to powder, then take di. a dram of the same powder, and temper it well with two ounces of Plantain-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed and sweate as much and as often as he can, after he hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will be the better after his sweating) and likewise his sheets and bed-cloathes, if it may be, if not, at the least his sheets and shirt: and in vsing of this for the space of thre dayes together, he will dye or mend without all doubt, (by Gods helpe.) This hath bene often and truely proued.

To prouoke sleepe to the sicke person: Take a good quantity of Romans best Pilke, and put thereto a like quantity of Aqua-vite, stirre them well together, and moisten the Temples of the head of the patient, and the nostrils well therewith, and let it be layd on with some feather, or some fine linnen cloth, and this will doe much good. It is proued.

And if it happen, that the sicke person finde himselfe greatly

griued,

griued, and that any Swelling begin in any place to grow soze, then take Elder-leaues, Red Bramble-leaues, and Guerdard-seed, and stampe them all together, and make a plaister thereof, and lay the same to the Soze, and this will both draine and heale. Or take two handfulls of Scabious, and stampe it in a Morter, then temper it well with two ounces of Swines grease, that is salted, and the Yolke of an Egge, then stampe them all together and layd thereto, will draine exceeding well.

Where Medicines effect, giue God the glory.



A necessary and briefe Relation of the Contagious disease of the Pestilence, with the Causes, Signes, and Cures of the same.

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and Chyrurgerie.

PART. XII.

Wherein is shewed the Causes, with most certaine Preseruatiues against the infection thereof.

This contagious Sicknesse called the Pestilence, is no other thing then a puerile, Contagion and Whip, which GOD out of his indignation hath seth to chastise men for their Transgressions, as it is written in the 28. of Dent. saying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements; the Lord shall make the Pestilence

silence to cleave vnto thee. For God the Creator of all things is the chiefe and principall mouer of all things created, and vseth them as secondary meanes to execute Punishment against the offenders. So that the Pestilence is either Supernaturall, and immediately cometh from God to Man: or Naturall, as when God punisheth Man, hee perfozmeth it by his Creatures.

Also, the Pestilence supernaturall, is to be understood two manner of wayes, that is to say; eyther when God doth it wholly from himselfe, or else permissiue he suffereth Satan to punish Man, for the reasons aforesaid; Hee being the most cruell Enemy both of God and man, who grieueth and repineth at Mans felicity, and enuiously seeketh to extirpate and roote out all Mankind. Euen as the Diuile of Iob testifieth. So that his power is also two-fold, viz. He eyther doth this office of himselfe, or else by Inchanters and Witches, (Exodus, 7. chap. and 8.) of whom *Cham* spake, Act. 8. Math. 7.

The Pestilence naturall, is also taken two manner of wayes: The one generated from an astrall Impression, the other, from the microcosmus or little woordes Imagination. The Pestilence of Impression, proceedeth from the Firmament of Heauen, when God punisheth man by second causes, hee vseth the Coniunction of Saturne and Mars, and other Starres, and Eclipses for correction; euen as a Father chastiseth his Childe with the rodde. The arsenicall Sulphurous, Antimoniall, Papellosous, and Cicutosous beames of the Starres, infects the nutriment both Spirituall and Corporeall. This is the generation of Pestilence, proceeding from the influence Astrall.

Lastly, Paracelsus in his Booke De occulta Philosophia, saith: That of Imagination springeth the Pestilence, as is there intimated betwene two Brothers.

Also it is reported, That a man hauing the Hemorrhoides and the Pestilence together, aspecting another being sound, infecteth

teth him also; yea, very many much moze, by the intuition and earnest beholding of women, Que simul menstruorum & Peste laborant. Moreover, by the breath, heate, sweate, smell, habitation, and garments from the Sicke, the Pestilence is propagated, and creepeth from one house vnto another, and infecteth the Inhabitants thereof, so that it proceedeth of an invisible essence, Spirituall and Astrall, and not of any humour or liqour onely.

Prefages and Indgements, taken from the Superiour bodies, and Constellations of the Heauens.

Amongst all other bodies Celestiall, there are two, called euill and malicious, which are Saturne and Mars, as aforesaid: by whose bad influence manifold infirmities, especially of the Pestilence ariseth: For Saturne through Cold, causeth Rheumes, Elephantia, &c. Mars by reason of Heat, bringeth forth Feauers pestilentiall, spitting of Blood, Plurisies and such like. Consider well, the entring of the Sunne into Aries by true Equation of the houses and Planets, for that influence hath moze domination, then haue all other influences of the whole yere beside, (except the superiour Coniunctions of the Planets, or some great Eclipses.) And this entring of the Sunne into Aries, passeth all entrings of the Sunne into any other Signe. Therefore, consider how the Lord of the first house in the figure is disposed, for he is Lord of the Sicknesse, viz. You must consider, whether hee be impedit or no. And if hee be impedit, there shall be many sicknesses according to his nature and his house, that is the first house.

As for example, be it in case that Saturne is Lord of the first house, and some earthy Signe is in the same house, then most commonly

commonly the sickness of that yere, shall be of like nature, that is cold and dry. And ouer this thou must consider, whether the Lord of the first house hath any aspect with the Lord of the house of Death; to him, then most commonly the end of those sicknesses that are cold and dry, shall be death.

And likewise, as it is declared of the entring of the Sunne into Aries, so must it be said of the coniunction of the Sun and Moone thzough all the yere, marking euery nature of the Planet being in the first house, If there be any, & the aspects to those two houses aforesaid.

Also consider, whether this entring of the Sun into Aries or any of the coniunctions of the Luminaries, be in the eight house or no, for then it shall be much worse. Note also, that if the Eclipse of the Sunne or Moone be in any angles of the Patriuitie of any person, or in any of the angles of the resolution of his Patriuitie, then he shall suffer sickness according to the nature of the same angles. And if the Eclipse be in Medio Coeli, he shall suffer hurt in his honour & fame. And if it be in the Ascendent, he shall be grieved in his body, and so forth of the other Houses. But it shall be the worse in case the Eclipse be in the ascendent, especially if it be the Eclipse of the Sunne, for that is the more dangerous of the two. Forasmuch as the effect of the Eclipses of the Moone is alwayes finished in the space of one yere at the most, sometime in lesse, and for the most part in thye Moneths. But the effects of the Eclipse of the Sun is very long or it come to passe. Sometimes twelue yeres, as Ptolome in his Centiloquio witnesseth.

The Astrologians take the iudgement of the yere, by the entring of the Sunne into Aries in the first minute. And if it then happen, that all the ill Planets be in the eight house, which is the house of Death, they say; that yere shall arise a Pestilence and diuers other sicknesses, according to the nature and conditions of those Planets. And if the Moone in the same entring, be nere unto the coniunction of the Sunne, that is to say, within two, or thre, or foure degrees, that yere shall

shall be a death of Pestilence vniuersall, and that shortly after that Coniunction; especially, at the coming of the Moone and euill Planets to infortunes: and as the infortunes be, the effects shall so appeare, be they more or lesse.

Furthermoze, you must consider the great conjunction of Saturne and Iupiter in the 13. degree of Scorpio as it was in the yere 1625. in the last of August, which conjunction changed from an ayrie triplicite into a waterie, and it was in a waterie Signe, whereof there chanced very much raine, and thereupon followed excessive humedation and moistning of Mans body, which by and by turned to putrifaction and thereupon ensued many perillous and corrupt feauers, Pestilence and Agues as Phalerus and many others haue related, specially, because the conjunction of Saturne was exalted in the fourth house Iupiter, which Saturne is of ill influence.

Furthermoze, there are assigned seauen prognosticks, preages or signes of the Pestilence, more common and usually observed, as hereafter follow: viz.

First, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after standeth still cloudy, and at last, the winde turneth into the South.

The second is, when often in the time of Summer, the dayes theweth wholly obscured, as if it would raine and yet not raine, and then if it doe so continue long, it is to be feared, a great Pestilence will after ensue.

The third Signe is, when there are many flies upon the Earth, for this signifieth that the ayre may be venemous and infected.

The fourth signe is, when the Starrs doe seme often to fall, for it is a token that the ayre is corrupted by many venemous vapours which ascendeth.

The fift signe is, when Comets doe seme to flye in the ayre as it appeareth in Meteors, and that those happeneth, when the

Comet appeareth, it signifieth Blood-shed, Warres, &c. Vnde
versus.

Mors furit, virbs rapitur, Sevit mare, Sol operitur.

Regnum mutatur plebs peste fame cruciatur.

The first signe is, when many Thunders and Lightnings
happeneth, and especially from the South part.

The seventh is, when many Windes proceede from the
South part, for they be foule and unclean: when these signes
appeare, a great Pestilence is much to be feared, except our
Lord Omnipotent auert it.

Meanes to preuent Infection, the Causes and Progno-
stiques, being already declared.

Now shall it be directed, by what meanes every man ought
to preserve himselfe from this infection, And according to
the speech of David saying, that a man ought Diuertere a ma-
lo, ad bonum, to turne from euill and doe good, And most hum-
bly, Peccata sua confiteri, to confesse his sinnes; for in the time
of Pestilence, Penitencie and Confession are to be prefer-
red before all other Medicaments, and withall to change the
place for a more pure ayre. But if it cannot be done conueni-
ently, in as much as possible may be, let all causes of corrup-
tion be euitated and auoyded, and consequently Venerie. Also
the Wind proceeding from the Peridian or South point, is
contagious and infectiue naturally: Wherefore in the time of
the Pestilence, the Windows on the same side the house ought
to be shut vntill one of the clocke in the afternoone, and let the
windows be open towards the North part. For the same
cause, let there be no euill sentes or smells, as from stables,
streets, and fields where dead carcases corrupted and putrified
may annoy you, and chiefly putrified Waters, as from sinches
and houses of Office, for Paracelsus saith; Omne putrifacum
mere est venenum. And most commonly we finde they dye in
greatest number, where the ayre is corrupted with these annoy-
ances;

ances; For, Sicut per odorem, aromaticam cor & spiritus re-
creantur, ita ex nocuo fetore debilitantur. Wherefore the house
is to be kept, that no infectiue ayre enter therein, especially
that which is humide and moist, which naturally causeth putri-
faction in the house or places where one sleepeth: For preuenti-
on thereof, the same house or places ought to be ayred with fires
of wood yelding cleare flame, and withall to fumigate the
roomes with these hearbes and sedes subscribed, Bayberries,
Juniper, Thery, Organy, Wormelwood, Hyssop, Rue, Bug-
wort, and of Lignum aloes, let these fumes be inspired and ta-
ken at the mouth and nostrils, so that it may penetrate into
the interior and inward parts.

Let all Superfluity and ouermuch repletions be refrained,
for Avicen in 4. Canonis, saith; Illi qui repletionem semper
curant periodum & finem vitæ suæ abbreviam.

Likewise, the common Bath is to be auoyded; for Modicum
fermentum totam massam corrumpit. Finally, communities
and concourses of people are also to be left off, as much as pos-
sible may be, least the breath of the Infected be receiued. But
in case they cannot bee shunned, let these Remedies be used
which hereafter follow.

The first Preseruatiue.

Vhen one ariseth in the Morning, by and by let him
eate a little Rue, washt in cleane water, and sprink-
led with Salt, with one or two Walnuts well clen'd. If that
cannot be had, let him eate some Bread or a toast intincted
with Vineger especially in a turbid or cloudy day. Also in the
time of Pestilence, it is better to stay within doores, then to
goe abroad into any Towne or City, and let the house, especi-
ally in the Summer, bee sprinkled with Vineger, Roses, and
Vine-leaues; also, it shall be good oftentimes in the day, to wash
the hands with Water and Vineger, and afterward to cleanse
the face, and to smell vnto the hands washed, as aforesaid. It
shall be also a wholesome course as well in Summer as Win-
ter to smell vnto some things. And for those that are visitors

of the sicke, to take a sponge or piece of bread steeped in vinegar, and to hold to the Nose or Mouth; for all acetous and solutive things doe close the powers, and passages of the humors, that no venemous ayre can enter therein as by experience I haue often found. Also if you take Rue, Wormeword, Sage, Marigolds of each three handfulls, infuse them wholly in a gallon of Ale newly tunned up, and pass it close that no ayre breath out, and after that is fined for 12. houres, take sixe or seven spoonfulls thereof mixed with the best Venice-triacle in quantity of a Beane, and moderately walke thereon, and doe thus euery morning before you goe forth of your house, as long as the Sicknesse continueth, and renew your drinke as occasion requireth to prevent the impression of the contagious ayre.

Another Preseruatiue.

Take aloes cleane washed in Rose-water halfe an ounce, of good Myrre, of Saffron of each two dragmes, of Bole Armonie prepared one scruple, of seed Pearle one scruple, of the sirup of Lemons as much as will make it in forme of paste, made in pills, and take thereof euery Morning the weight of a groat, fasting, and within one houre after, to take a little thin broth, Ale-berry or white Wine, and fast thereon three houres after, and then to vse your accustomed dyet.

Another.

But if the body bee very collicue and distempered therewith, then may yee vse these pills in quantity as aforesaid; Euery morning for foure or fve dayes together if need require, and prepared as thus: Take of Rheubarb, Myrre, of each one dragma, Aloes two dragmes, Zeadoxie roote, Saffron, of each one scruple, sirup of Roses solutiue as much as will suffice to make it in forme of pills, and to take them in manner as afoze directed.

Another Preseruatiue.

Take of Myrrhinate, conserue of Roses of each halfe an ounce, Bole Armoniacke prepared two dragmes, mixe them together, and take thereof as much as a nut at once, and fast thereon two or three houres after.

Dresse you may take of Triacle of Andromachus, and of Myrrhinate of either two dragmes, of conserue of Roses three dragmes, Bole Armoniacke prepared two scruples, of the seeds or rootes of Angelica two scruples, of the seeds of Citrons halfe a dragma, of the sirupe of Lemons halfe an ounce, mixe all together and take thereof the quantity of a hassell nut, in the morning or at any time of the day else (if you goe into any throng of people) and fast a while after it.

There are also many other preseruatiues more costly, yet farre more powerfull in their effects, which may be had at the hands of the Chymists, as Potus Pestilentialis Paracelsus, whereof one drame being taken in the morning fasting, and to sweate thereon, is a preseruatiue for the Pestilence for sixe dayes.

The second preseruatiue is Sulphur sublimed with Myrre and Aloes. Halfe a dragma with Sugar thereof being taken in the morning, preserueth a man all that day from all astrall impression.

The third preseruatiue is, Zenechthon Paracelsi, which being hanged about the necke, hindereth the attractive power of the Microcosmus or little world, which is man.

The fourth, against the intuition or venemous aspects of women, and men as aforesaid. Is Chelidonia gathered in the full of the Moone, and carried about one.

The fift, for them which are visitors of the sicke, let them hold in their mouth Frankensence, and withall let the infected at the same instant hold also in their mouth of the rootes of Imperatoria.

The sixt, is the essence of Harts and Storkes blood.

The seuenth which is most potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or lesse, with Sugar or in any other conuenient liquoz, hath a maruellous effect.

Also for correctin of the ayre, R. Sulphuris lib. β. Thuris z. ss. Asso ferida z. ss. Puluerizantur & misceantur.

To this powder adde a double quantitie of the Coxyer or

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thels

Shels of Bayberries, of white Amber halfe a part. Take of this powder two dragmes and cast it vpon coales, and make a perfume thereof daily twice or thrice.

If you want of this powder you may take the wood of Juniper, and use it in like manner, but it is nothing so good as the powder.

Rules to be obserued in Common communities.

Such things as doe rarifie and subtilize the spirit interioꝝ, are Saffron, Cassia, fistula Platan, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkened by an infectiue ayre, if a man carry not the foresaid things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rose water mixt with Vineger as aforesaid, but if both cannot be had, let Vineger alone be used. This being obserued, thou mayst with more securitie enter into any company.

To keepe the body soluble is thought to be an effectuall remedie, if it be not laxatiue naturally, let it be prouoked artificially by suppositoꝝ, for which purpose also serueth the Pillula Pestilentialia which may be had at the Apothecaries. Let there be also fire made in the House, because it much hindereth Celestiall impression, and clarifieth the ayre.

To take Triacle is also profitable and good, as well for the sick as whole. I meane the right Venice-triacle, or Treacle of Andromochus (or Hene-triacle) if it be administred twice in a day with pure and cleere wine, Beere or Rose water, in quantity of a small Beane or Pease at each time, mixt with two spoonefuls of any of the foresaid Liquoꝝ: Let Dinner be deferred untill midday, whereby the Triacle, may haue its operation in the Body. When chuse a good messe of meate with pure wine, Drinke is to be taken oft in the day, but not much at once, because, Nimia Superabundantia putrifactionem humorum inducit.

Beware

Beware of all hot things in meates, as Pepper and Garlick; for although Pepper purgeth the braine of flegme and likewise of spirituall members from bilcons and clammy humours, yet it heateth ouermuch, and Calfaction and heat causeth putrifaction.

Bitternesse is more wholesome then hot Meats or Sauours: Garlick, although it purgeth also flegme and casteth forth euill humours, prouoketh appetite to Meate, and permitteeth not any dysayre to enter; because it perturbeth and vexeth the eyes, and heateth the head of euery one which oftentimes the same; therefore it cannot proue agreeable: For the Pestilence through the use of hot things is oftentimes augmented and increased. All kinde of meates by so much easie they are of digestion, so much better they are. In the morning boyled meates are more to be commended, but in the evening roasted. Brothes and Pulps are to be eschewed, except they haue some pleasant sowernesse; for sower meats in time of Pestilence serueth to all medicines. In like manner all fruites must be restrained, except those of a sower taste, as Cherries, Pomgranats, or a little quantity of a Pear or Apple in place of medicine, for most fruits commonly induceth putrifaction. As for Spices which are commonly used, and conuenient, are Ginger, Cinamon, Cumine, Pace and Saffron, with these are made sauces for the richer sort. The poorer folkes may eat Rue, Sage, Walnuts, Parcelly minced and mixed together with Vineger. These doe hinder putrifaction.

Likewise, beware ye dread not death ouermuch, but thinke well to liue: for he that dreads ouermuch, shall imagine he feels picking and mouing thereof at the cleansing places in his owne conceit, when he feels nothing.

Having set downe sundry meanes for pꝛeuention. It shall be conuenient to speake of some signes and tokens, whereby a man may iudge whether he be infected with the Pestilence or no, and they are these that follow.

The

The first, is great paine and heauinesse in the Head.

The second, when the body is inwardly affected with heate, and the outwards parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing and that with paine.

The fourth signe is, he hath a great desire to sleepe and can hardly refraine it: Sometime want of sleepe & cannot obtaine it.

The fift is, paine and swelling in the stomacke, breaking forth with stinking Sweats.

The sixt signe is, diuers and heauy lookes of the Eyes, seeing all things of one colour; as Greene, or yellow, and the colour of the eyes are also changed.

The seauenth signe is, losse of appetite, vnflauoury taste, bitterness of the mouth sowre and stinking.

The eight is, wambling of the stomacke, and a desire to vomit, and sometime vomiting humors bitter & of diuers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth is, heauinesse and dulnesse in all the body, and faint, and weake limbes.

The eleuenth is, the Urine most commonly is troubled, thicke like beaues water, and stinketh, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the Sicknesse.

The twelfth and last signe and surest of all other is. Where ariseth in the Pecke, vnder the Arme, or in the flanke a tumour or swelling, or in some other part of the body there appeareth a red, greenish, or blackish coloured soze: This is an apparent signe of infection with the Pestilence.

As one as by the signes and tokens aforesaid, any one perceiueth himselfe to be infected with the venomous quality of the Pestilence: Let him take of the foresaid Potus Pestilentialis Paracelsi, in quantity agreeable vnto the age of the Patient, that is to say; If hee be aboue fouretene, he may take thereof at a time, halfe an ounce or a good spoonefull; But if hee be

be of younger yeares, two drams, or more or lesse according to the condition and respect of the Patient, and let him be well couered in his Bed with cloathes, and sweate thereon for foure or fve houres after. Within five houres after that, let him take the like dosse and againe let him sweate. After five houres are past, let him take the third dosse; especially, If the patient feelth and perceiueth any punctions or prickings remaining: For which the third dosse (God willing) all the venome will be expelled and diuened forth.

For thre dayes following (the venome expelled,) Euery morning the Patient shall take one dosse of the said Liqueor or drinke, whereby Nature may be corroborated and comforted. Alexipharmacum Spagiricum will performe the same, of which you may giue vnto them that are aboue fouretene yeares one dram, but vnto them that are younger halfe a dram, and that thrice in foure and twenty houres space. And for thre dayes one dosse euery morning in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence commeth forth, a Cataplasme of Figges and the fruit of Alkahengis, of each a like quantity bruised together, shall be applied thereon, and it will breake it presently; For Venenum, venenum attrahit.

And this you must remember, that if the Botch arise nere vnto the heart before you sweate, that then you apply this desensatiue vnto the heart vpon a fine linnen cloth thinly spread, as broad as will couer the heart, which medicine is thus prepared.

Take of good Triacle of Andromachus, halfe a dragme, red Sanders, of Terra lemnia halfe a scruple, Rose-water and of Wineger, of each as much as will suffice to make an Unguent, and let it be applied as aboue directed.

When the Apostume first appeareth, you may (if you please) take Walnuts, or Filberts, Figges and hae beaten together, and apply it thereto.

L I

Also,

Also, when the said Apastume breaketh and the venome penetrateth the heart, whose signe is perceiued by the line from the Center of middlest point of the Apastume leading to the heart: Wuse then some of the græne plant called Vna inuersa, or Leopards bane, and apply thereto; but if it cannot be gotten græne but withered, then macerate it in Wine or Vineger, and apply it after the same sort, and let it be repeated twice or thrice ouer: For this doth extract and draw out the venome mightily, the Patient being in an agonie; and doe reuoke and call him backe as from the Graue, and diueth many into admiration thereof.

Against the Symptomes of the
Pestilence.

In Constipations and Costiuenesse of the belly, the patient may vse some purgatiue medicine; except it be at such time when y Botch or Carbuncle appeareth, or any other sores of the Pestilence growing towards ripenesse: For if it be done then, it will contrary to nature proue her intention.

But the second day after Sweating, If no Botch or sore appeareth, then may he vse either Senna or Rheubarb, or the extract of either. They that haue any of the fluxes of the bowels, called Diarrhea or Disenteria, ioyned with the Pestilence; Morning, Pone and at night, they may take halfe a scruple of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linen cloathes in Rose-water vitriol, and with the iuyce of Semper viue, and apply to the pulses, and when the same cloathes are dyed, let them be wet againe in the same liquor and applyed in like manner.

And if the Patient be verie drie and thirstie, giue him of this Julij thre or foure spoonesfull at once, viz. Take of Rose-water, of the waters of Endiue, Buglasse, Sozell, Charpe Vineger, and of the iuyce of Lemmons of each foure Dunces, of Sugar one pound, boyle them a little with a gentle fire, and when

when it is cold, giue thereof to drinke thre or foure spoonesfull at once. Or else, take of the waters of Roses and of Buglasse of each thre Dunces, of the Sirrup of Endiue and Lemmons of each two ounces, of the Oyle of Vitriol one scruple, mixe them, and take them as aforesaid. If the Patient cannot sleepe, if after vomiting Bezoardicks, and other meanes fit to evacuate grosse humours, a man may giue the Patient Laudanum Paracelsi, thre graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may be anoynted with this ointment. Take of Unguentum Populionis, of Unguentum Rosarum, of Unguentum Alabastrinum, of each halfe an ounce, of the oyles of Violets and of Water Lillies, of either two dragmes, of Opium one scruple, or two, first dissolved in Rose-water, and then together mixed; anoynting the Temples therewith, will both cause sleepe, and stay raging. Or if you will you may vse this.

Take of the sirrup of Violets, of the sirrup of Lemmons, of the sirrup of Poppie of each one ounce, of Diacordium thre dragmes, let them be mingled together, and giue thereof sometime to the Patient to drinke for the foresaid purposes.

If through the heate of the stomacke, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barley, Winckfoyle, Violet and Strawberry leaues, of each one handfull, of Hobbind and Columbine leaues, halfe an handfull; Boyle all these in a Quart of faire water, and to the same Liquor strained out, put thereto of Diamorum and of Mel rosarum, of eyther two ounces, of the oyle of Sulphur as much as will a little sharpen it, and let the Patient with some of the same liquor warmed, gargarize and wash his Mouth, Tongue and Throate.

Of Fleubotomie.

Fleubotomie may be vsed once in a Moneth, except age or any other cause prohibite it, as in women with Child, or on them that are brought low by sickness, or on them that are

subject to any ure of the Belly, or on them which are already infected with the Pestilence, and the Botch or Soze groweth towards ripeneth.

Let blood-letting be done vpon the veine Basilica, whether it be in the right or left arme, before he eate or drinke, and after the opening of the same let the Patient bee iocund, merry and cheerefull, and to drinke Wine or Beere, but alwayes temperately. Neither is it lawfull nor conuenient to sleepe the same day that the veine is opened, if any feeleth himselfe infected with an Apostume, then let him altogether refraine sleepe, and preuent it by walking, for in sleepe, heate inwardly induceth the Venome vnto the Heart, and other Spirituall Members, in such sort, that scarce any Hearbe may reuoke the same venome, vnto its former state, which thing happeneth not, as long as a man is in motion.

But it may be, some men will aske, of whom is sleepe to be auoyded? What if he should haue a continuall sleepe? To this I briefly answere, that in the time of Pestilence; if any haue an appetite to sleepe presently after he haue eaten any thing, then such desires ought to be hindered for a space, either in the Garden or Feilds for one houre, and then with naturall sleepe, the body may haue for one houre its naturall refection and rest. Therefore Auicen saith; That if a man will sleepe, he ought to drinke a good draught before his sleeping, because in sleepe he attracteth and draweth many humors and those euill humors are repelled by the humor of a good draught; But againe, if a man shall aske, when a man is infected how he ought to know it. To this I say and answere, that a man that is infected; the same day he shall not eate much, because he is replete with euill humours, & presently after Dinner he hath a desire to sleepe, & perceiueth a great heat with coldnesse, he hath great paine with coldnesse, he hath great paine in the former part of the head, but all these are put away by moving hither and thither, and for to walke he is not able by reason of ouermuch unswelldnesse and sluggishnesse of body, for a man infected.

fecte hath alwayes a desire to sleepe, because the venome internal both perturbate and trouble the spirits vitall, so that it alwayes tendeth to rest, by these signes and all others before related, a man may alwayes perceiue himselfe to be infected. If he will not giue credit vnto it, let him make triall for halfe a dayes space, and presently he shall feele the Apostume vnder his Armes, or about the groine, or else about the Cares. Therefore the chiefe remedy is, if a man perceiue all these tokens in the time of Pestilence, that he shake off sleepe as I haue said before, for as by the reasons before also alledged it is manifest, that in sleepe the Spirits vitall both rest, but the venome is scattered, through the membrans from one place vnto another, as I haue often obserued. This being truly marked, when a man findeth himselfe infected, as soone as possible may be, let him let blood in as ample manner that he almost faint thereon; for the taking of small quantity of blood stirreth up the venomous quallity more forcibly. If a man will not cut many veines at once, then he shall suffer to goe ouer the same veyne incised as aforesaid, euen vnto the retardation and staying of the Blood.

Also he that is let blood, whether he be infected or not, he must also shunne sleepe the whole day euen to midnight. And alwayes in the same part of the body that the Apostume shall appeare, shall be made the incision of a veyne.

As for example.

If the Apostume shall appeare vnder the right Arme, Phlebostomie shall be made in the middle part of the same arme, from the veyne Mediana; but if vnder the left arme the apostume sheweth it selfe, then must you open the Mediana, as aforesaid, in the same arme, or the Hepatica, that is to say; in the veyne about the middle finger. If the Anipostume be about the Groine, let a veyne be opened in the ffoote, about the hiele on the same side. If the apostume be in the Neck, Phlebotomize the Cephalica, about the Thumbe in the hand of the same side, or the Mediana of the same arme, or in the hand on

the same side about the lesser finger. If it shall appeare about the Ear, inside the Cephalica on the same side, or the veine which is betwene the fore-finger and the thumbe, least many venemous vapours invade the braine. Or the veine which is about the lesser finger, or about the article, which of Philistians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and throat: Use scarifications with application of Mentolsits; And first let blood on the Median. If the Apostume appeare on the backe, open the veine called Pedicula Magna. And all these may bee let blood, if a man haue not slept before the knowledge of the Apostumation: But if hee seele such Apostumations after sleeping; then bleeding ought to be made on the contrary part. As if the Apostume appeared in the right arme, the Basilica or Liuer veine; or Mediana in the left arme, shall bee opened.

And if the Apostume sheweth vnder the right arme, let it bee as it is spoken of the left arme; and so of other places in which the Apostumation appeareth. And when soeuer Blood-letting is to bee vsed, let it bee alwayes done in opposite manner: And if hee that haue bene let blood be very weak, then may hee sleepe after the midst of the day. And before the middest of the day, hee ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Botch increaseth feare not: For it is a token, that nature putteth out the venemous quality, and restoreth a man to soundnesse, then may you apply such remedies thereto as is aboue mentioned.

And if any there bee, that shall receiue benefit and recovery by these Directions; First, let him thanke G D D, that haue created Medicine of the Earth to heale his people: and secondly, pray for mee a Sinner the writer of this little Treatise, for so that intent I toke the paines.

A Mc-



A Medicine for the Plague, for sicknesse of the Soule.



Take a quart of Repentance of Nineue, and put thereto both your handfulls of seruent Faith in CHRIST'S Blood, with as much Hope and Charitie, of the purest you can get in Gods shop; a little quantity of each, and put it into the vessell of a cleere Conscience, and let it boyle well in the fire of Loue, so long till thou seest (by the eye of Faith) the blacke foame of the loue of this World sinke in thy stomacke: then skim it cleane with the spone of faithfull prayers: that done, put in the powder of Patience, and take the Immaculate cloath of Christs pure Innocencie, and straine all together through it, into Christs Cup: then drinke it burning hate betimes next thy Heart: this done, rest from beauly Conuersation vntill times past, vpon the Bed of Christs pure Innocencie, and couer thee warme, with as many clothes of Amendment of life, as God shall strengthen thee to beare, that thou mayst sweate out all the vile popson of Couetousnesse, Idolatry, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppression, Extortion, Usurie, Prodigality, Swearing, Lying, and Slandering, Enuying, Wrath, Sedition, Heresie, Theft, Murder, Drunkennesse, Gluttony, Sloth, with such like, sweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powers or parts of thee; and euer wash thy Heart and Eyes with pure Humilitie, mixed with the feare of God, and lay the sweet Camomill of good Conuersation hard to thy Nose, least thou shouldest smell more then

then thine owne. And when thou takest thy selfe altered from all these aforesaid vices, take the powder of Say-well, and lay it vpon the top of thy Tongue, to saueur thy Mouth with all, and the Cares of the hearer: but drinke thrice as much Doe-well daily: And then take the oyle of Good-woozkes, mixed with the same Herby that God hath willed vs to vse, and annoynt therewith thine Eyes, thine Eares, and thy Lippes, thine Heart, and thy Hands thoroughly: that they may be light, nimble, quicke, and ready, to minister vnto the Poore, and dispersed members of Iesus Christ, euer as you are able, and see occasion; but beware thou takest not Wind in the ministring thereof, least deadly dust of Vaine-glorie, and Hypocrisie, doe thee much harme, and to keepe a dyet for thy Heads sake, vse the hot broth of Holinesse, and Righteousnesse continually, and feede thy selfe well, with the spone of godly Meditations in Gods holy Word: then annoynt thy selfe with the Oyle of Gods peace; this done, arise from Sinne willingly, and take vp Christs Crosse boldly, beare it thankfully, and walke the course worthily, and thou shalt liue euerlastingly, &c.

A Prayer.

O Eternall God, and most sure comfort and consolation in all Afflictions, which healest the sicke Soules oppressed with Sin, which ministrst mercifull Medicines to the repentant Heart, and doest refresh the sinfull sinners, that thirst after thy precious goodnes, most humbly we beseech thee haue respect to our deadly diseases, and Burge them with that spilling of thy most precious Blood, that we may be made cleane and sound in thy sight, to receiue thy healthfull saluation of our Soules, and to rest with thy holy Congregation, and heavenly Fellowship in thy glorious and euerlasting Kingdome, alreadie purchased for vs.

Amen.

FINIS.

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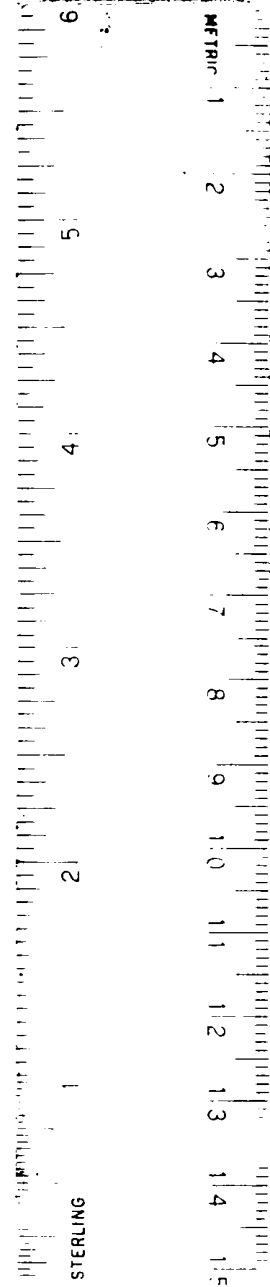
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PART. XII.

Being a briefe Treatise of the Pestilence, by W. B.

FINIS.



THE ENGLISH-MAN TREASURE.

With the true Anatomie of Man

Compiled by that excellent Chyrurgion Master
Esquire, Sergeant Chyrurgion to King HENRY
EDWARD the 6. To QUEENE MARY, and to
QUE. ELIZABETH. And also chiefe Chyrurgion
to St. Bartholomewes Hospitall.

Wherunto are annexed many secrets
to Chyrurgery, with divers excellent approved
all Captaines and Souldiers, that travell by the
Land: And likewise for all Diseases which
Manner Women: With Emplaisters of effect
With other portions and drinckes approved

Also the rare Treasure of the English Apothecaries
William Turner Doctor in Physicke

Gathered and set forth for the benefit and comfort
sort of people, who are not able to goe to the
By WILLIAM BREMER, Practitioner in Physicke
and Chyrurgie.

And now Eighthly augmented and enlarged
thousand approved Waters and Medicines, with
for Physicke and Chyrurgie: and also Oynments
with speciall and approved remedies for the
Perillous Fevers, which neuer came to light
present: by W. B. Practitioner in Physicke
and Chyrurgie.

With a necessary Table for the ready finding
of the several contents

Printed at London by I. I. A. A. A.

white wine, and so let it stand all night cleane covered, and then on the morrow distill it, and keepe the water well. This water is good for the Pegrin in the head, and for the Pottin in the Head, and for the Dropsie in the Head, and for the Feuer in the Head, and for all manner of Aches and sicknesse in the Head.

To make Aqua Magistralis.

TAke the rootes of Pyonie, the rootes of Turpentine, the crops of fennell, of Cgrimonie, Honyucle, Celondine, Kewe, Chickweed, Pimpernell, Phillippendula, the tender leaues of the Vine, Cufraie, Solothistle, Redroses, Strawberry leaues, and Meruen, of each a like quantity, and bray them in a Morter, and put them in good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a Man-child, and as much Wine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand thre dayes so, and then distill as ye will in a Stillatozie, and keepe well this water in a Glasse vessel, that no Ayze come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it, and if euer man be holpen of the disease of Eyes, this will helpe him in thort time.

A precious Water for eyes that seeme faire, and yet be blind.

TAke Smalledge, red fennell, Kew, Meruen, Wyttomy, Cgrimony, Sinkfoyle, Cufraie, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasie Pan and powder of Tuttle, of Pepper, of Ceruse, and a pinte of white wine, and put it to the Hearbs, and two or thre spoonfuls of Hony, and seuen spoonfuls of the vyne of a man-child, and temper them

together, and boyle them over the fire a little, and straine it thorow a cloth, and put it into a Glasse, and stop it well, till you will occupie it, and when you will vse it, put it into thine eyes with a Feather; and if it were thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

TAke Rosemary, Smalledge, Kewe, Meruen, Pather, Cufraie, Endiue, Houselake, Fulwort, red fennell, Selondine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a night, and then distill them in a Stillatozie, the first water will be like Gold, the second like Silver, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitæ.

TAke Nutmegs, Callingale, Spikenard of Spaine, of each two penny-worth, and of Cloues, Graines, Ginger, of each one penny-worth, two penny worth of Annyes, take and bray them all in a brasie Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Slope, Sauery pullial, royall pullial of the Mountaine, Sothernwood, Horehound, Wormwood, Cgrimony, Bettony, Juie leaues, of each a like handfull, and two penny worth of Quibebes, and bruse all these in a Morter, and then take thre Gallons of good red Wine, and put it into a brayen pot, and then put the Spices and Hearbs therein, and set the Stillatozy aboue, and close it well, and take faire Masse, and put it about the bynkes hard with thy hand, and make it cleane well and saby thereto, and when it doth begin to waie hot, put cold water aboue in the Stillatozy, and when it doth waie hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft

as ye shall thinke good, but looke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatorie with the water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

TAke Mustard seed, Pimpernell, Crowfoot, and the clove of Masticke, and all these well bruised, and medled together, with the bloud of a Goate, and put thereto good Alleger a little, and so let them stand 3. dayes, and then put them vnder the Cap of a Stillatorie, and still it, and this water will helpe a man of the Stone if he drinke thereof: and if he drinke thereof, every day fasting, the Stone shall boye from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this water drunke with Castore, destroyeth all manner of palse, if it be not dead, in the sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other medicines it comforteth best the sinewes for the Palse,

The Vertue of the fourth Water.

TAke young Pidgeons, and make them in powder, and medle them well with Castorie in powder, and a litle Aspell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water drunke with a fasting stomach, helpeth the Frensie and the Tysicke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Cuill, if the sicke haue had it, but few yeates, it shall helpe it on warrantise: giue it him to drinke thre dayes in the morning fasting, as is aforesayd, and he shall be whole by Gods grace, of what manner of kinde soeuer it come.

come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the wombe, the stomacke, and the breast of all euils that is congealed within them, and comforteth all the beynes, and draweth the roote of the palse out of the sinewes, and out of the ioynts and nourisheth nature in him. Item, if a man or woman befoze called in a sinew or ioynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feuer, but take heed that no woman with childe drinke of this water. Item, this water drunke with Slope, putteth away all sorow from thy heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his sege. Item, if a man will wash him with this water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more on warrantise.

The vertues of the fift water called *Aqua Lassa*.

TAke Slope, Gladion, Auence, Sothernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feuers hote or cold. Item, this water being drunke fasting, is the best medicine against the fire of the wombe, and cleanseth the belly of all ill humours, and keepeth a man in health, and helpeth the Palse, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbancium*.

TAke Polewarpes and make them in a powder with White Stone, and take the Ayce of Selondine, and so let them stand certaine dayes, and after lay it in a Stillatorie, and still water of it, this water will make any blacke beast white, that is washed therewith nyne times in nine dayes, or any place in him

him, that a man will haue white: Also this water medled with Ware and Aloes, it healeth all manner of Gouts, if the Patient be annoynted therewith. Also this water helpeth the sickness called Noli me tangere, but a plaister thereof must be layd to the soze. Also it helpeth a man of the Strangle, if a plaister thereof be layd to the soze. Item, it healeth scald Heads, if they apply a plaister thereof to the soze. Item, a plaister thereof healeth burning with fire. Item, this with Lapis Caluminaris, helpeth perfectly a sickness called the Wolfe, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

The seuenth Water called *Aqua Consiuida*.

Take Pimpernell, and stampe it in a Morter, and lay it in a Stillatory, and still water thereof. Item, this Water washeth away all wounds in a mans body. Item, this water drunke fasting with Ginger, is a good Medicine against the Wicke, and will cleanse the Breast from all euill humors.

The eight Water called *Aqua Huplaciam*,
the double Water.

Take Mustard-seed, Pepper, and Sinamond, of each a like, and beate them in a Morter, and put thereto Aqua Consiuida, and lay these vnder the Cap of the Stillatory, and distill water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the Wicke, and all diseases of the brest, and it must be drunke in the morning cold, and at Evening hot as ye may suffer it, and it will make him to sleepe and haue good rest. Item, this water being drunke with Calorie is good against the sickness called Epilepsia, viz. the Morbus Caducus. Item, this water being drunke fasting, comforteth all the Members that be stricken with

with the palse, and comforteth the sinewes of the Head, and the braine.

Water of Pimpernell, the ninth water.

Take the seede of Pimpernell, and put it in red wine, and then after put it in the Sun, & then breake it in a mortar, and then presse out the oyle through a cleane cloth, this water or oyle being drunke fasting, healeth a man of the sand or grauell in the bladder, for it will breake the Stone within him. Item, this water being drunke, sustaineth and lighteneth all the members of man of what disease soeuer he be grieved with.

To make water of Sage, the tenth water.

Take Sage, and Pollyon, of each a like quantity, & breake them in a mortar, and put them in a Stillatory, and still water thereof, this water drunke fasting, eateth away all manner of sickness. Item, this water sodden with Castorie and drunke fasting, of all medicines in the world, it prolongeth most a mans life. Item, if a man be fore-called, doe this nine dayes, and hee shall be whole, but it must be taken with warme water. Item, this water being drunke fasting, draweth away all euill in the stomacke or wombe. Item, it is good against the Scabbes, and causeth a man to haue good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of euill in a man within three dayes, if the Patient be in any wise cureable.

The making of Waters, first of Greene Waters.

Take white Vinegar into the waters of Rolsa, and Planten, of each six ounces, Orpiment one ounce, Verdigrease halfe an ounce, &c.

is true which I do say, that the fluxes are a distemperance of the bodie, caused of hot and corrupt humours in the stomack, and therefore if thou wilt cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt do with the rednesse of Marte Silvestre written in this booke following, so that is the most soueraigne remedy that can be found. But first ye shall take twelue graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure mozunges together one scruple of the rednesse of Marte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

Soeth Roses in Vineger, or Lamarinides, or Caules, and while it is hote wet therein with water, and lay it on the stomacke for vomit, and on the Pauill for fluxe, and on the Reines for appetite.

Aleanet, is to soother Wounds.

Asphaltum, is Tarre of Indie, it hath vertue to draw and sover, for if the powder thereof be strewed on a dry wound, it will sone close it, though it be both broad and deepe.

Oares, hath vertue to abate swelling, and to make things soft.

Asarum, maketh women to haue their fearmes, openeth the veines of the Vrine, and maketh a man well to pisse.

Asarum, with Honey slepeth Wormes, dissolueth Windes, and warmeth the stomacke, clenseth the Liver, and veines of the Guts, and reines of the Sother, it putteth away Fier quottian, and helpeth the stinking of venemous Wormes.

Bolla, if it be good, is as it were white redbed.

Pallestanes, is the flower of the Pomgranet, and Psidia, is the rinde, and it hath vertue to restraine as Bole hath.

Brancha Vrona, hath vertue to make soft, or to ripen Emulsiues.

Bistorta,

Bistorta, or Tormentill, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constrain together, it helpeth the Empostume, both within and without, it breaketh the stone, and heateth the Cough.

Cadamen, is the rootes of Parcely, that hath vertue to dissolve, to consume and to draw.

Camfere, ought to be kept in Marble, Alabaster, Lint, or Anyed: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholie, and for the Tooth-ache, seth it in Vinegar.

Cassia fistula, a Gargarisme made thereof, and of the iuyce of Borell, dissolueth the Empostume in the Throate, and also for swelling in the Throates.

Creuse, is good to engender good flesh, and to fret away euill flesh.

Capers, is good to defie cold humours, in the mouth and stomacke.

Cucube and Quibebes, the powder hereof with the iuyce of Borage, is good for the cold Rheume, and to comfort the Waine.

Dragagant, is of three kinds, and the white is the best in sold Medicines, and the red in hote.

Euphorbium, his vertue is to dissolve, to draw, to alate, to consume, to purge fleame, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritorie of Spaine, it hath vertue to purge fleame and Melancholly, and it is the best that purgeth next to Scamonic. Take Esula, thus drawn, Canell, Fennell, sedes, Anysedes, and vse this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hote in Medicines.

Gariofolate, is Auence, his vertue is to open, dissolve, and consume, whilest he is green, the Collica passic.

Hermadaetilus, the whitest is the best, it hath vertue to dissolve, consume, and draw, and they principally purge fleame.

W

ar,

Iarus, Barba, Aron Calues fete, Cuckoo pintell; the leanes, and the rootes, and the gobbets about the rootes be of good vertue, and the roote should be clouen, and dried, they haue vertue to dissolue and lake.

Ipaguitidos, is gobbets, that are found by the roote of the Dog-bayer, it hath vertue to straine together.

Iempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the Strangury Illiaco, drinke Wine wherein it was sodden.

Licum, is good with the iuyce of Fennell for soze Eyes.

Litarge, is good to close together and to cleanse.

Louage seed with Cinamon, is good for the Liver, and Spleen, and winde in the Guttles and Stomacke.

Mamia, is good to make Blood cleane.

Mamia, hath vertue to straine together.

Medesivete, greene or drie, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore tree; it hath vertue to dissolue, consume, and make cleane, it is good for the Quinsie, and for Costuenesse.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away Aith.

Opponax, if it be clere, and draw to Cytrine colour, it is good, it hath vertue to dissolue and consume.

Opium, that is not hard nor soft, is good, it hath vertue to make one sleepe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth blowne cheekes.

Oxifcentia, Phenicon, Dactilus Indie, Tamarindus, they that be good, be neyther too moist nor too hard, and be somewhat blacke, and somewhat sower, the Wyne nor the seed shall not be used in Medicines; it hath vertue to purge Coller, to make Blood cleane, and to abate unkinde heate.

Os de corde Cerui, is the bone of the Harts heart, on the left side,

side, it is good to purge Melancholy blood, and Cardiacle, and Sinicapos, or Sincapos, with the iuyce of Bozage, and Os Sexi, will make the Teeth white.

Periatory, Pellatory, shall be gathered in Winter, and his vertue is to dissolue, consume, and draw.

Dog Fennell, the roote is good for the Strangurie, Disturie, and stopping of the Liver and Spleene.

Pineapples, the kernels doe moisten and open, and is good for the disease in the Breast, or Cough, or Etike, or Consumption, and to increase good blood.

Damsons, be cold and moist, in the third degree; gather them when they be ripe, and cleave them in the Summe, and spring them with Vineger aboue, and then you may keepe them two yere in a vessel: their vertue is to coole a man, and make his guttes light, and therefore they be good in feuers, against the costuenesse that cometh of drinnesse, or of chollerick humors in the Guttles, when they be ripe to eat, and when they be drie, soake them in water, and cate the Pryne, and drinke the water.

Psilium, is cold and moist in the third degree; his vertue is to make soft and light, and to coole a Mans bodie, and to straine together.

Periatorie, while it is greene hath vertue to dissolue and consume the windes in the Stomacke.

Purslane, is good both raw and sodden, to abate unkinde heate in chollerick men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liver, and spleene that cometh of cold.

Storax, hath vertue both to comfort, and consume, and to fasten Teeth, and comfort the Gummies.

Squilla, is a sea Onion, and that that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the outter, and inner parts shall be cast away, for they be deadly, and that which is in the middle, shall be put in Medicines, and it hath more

more vertue rawe than sodden.

Sedes, within the berries of Elder, is good to purge fleame. Scauliacre, hath vertue to dissolve, consume drawe, and purge, fleame and Lytarge, and to put away heauynesse of the heart, and if it be put in his nose.

Scapium, is good, and hath vertue to dissolve, consume, draw, and lase, and heale, it is good for fallinge downe of the Mother, with suffumigation, or supposito, and for the tearmes of secondine dead Child.

Saracall, if it be with and sad, it is good, it hath vertue to straine together and to solder. Cinase Calamint sodden in Wine, for colicke of the stomacke, and stopping of the Luer and Splene, reynes and Bladder, and Illiaco passie.

Saterion, his root is greene, hath vertue to vnloose mans nature.

Saligem, his vertue is to dissolve, and consume.

Scabiose, while he is greene, hath vertue to dissolve, consume, and cleane.

Dragons, take the roote, and cleave it, and drie it in the Sun, ye may kepe it two yeares, meddle the powder of Dragons with Hony, and wet a tent therewith, and put it eape into a fester, and it will cleanse and enlarge it, and if there be a bone in it, it will drawe it out, or else looe it that ye may take it out lightly.

Sene, is to purge melancholy and Epilencie, and Feuer quartaine, and Emicrobes for the Splene, Luer, and Cardiacle sodden in water, and put to Sage, and make a sezope, or the Juice of Bozage and Suger.

Terra sigillata, terra sarasinica, trara argenta, is all one manner of earth, his vertue is to constrain together.

Turbith, if it be hollow, small, and of an Ash colour, and gunnie, it is good, it hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely fleame, for the Chute, and Illiaca, and Podegra, and Chiragra, give him foure scruples of Turbith medled with some other medicine.

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Taplia

Taplia, or saifers hearbe, his vertue is to purge about and beneath, both greene and drie, for it is neuer giuen by himselfe, he that stampeth it let him hide his face and eyes that he see not. Also heale or keepe close his testicles, or else they will swell, with this hearbe beggers doe make them same on the Droopie, and be nothing like.

Tartar, is the lees of Wine, and hath vertue to dissolve, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure drams, and cast there, to the powder of Masticke, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuarie.

Terbentine, a fumigation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or Shepheards rod, hath vertue to straine together, to coole, and to fill that is emptie, and is good for the Plure.

Bryona, or wilde Peppe, is hot and drie, the roote thereof maketh a woman to haue her tearmes, and deliuereth a dead childe or secondine.

Gingar, comforteth the heart, and make good digestion.

Sugar, is temperate, yote and moist, his vertue is to moisten and nourish, & to loose, if it be medled with cold things to coole.

The excellent vertues of Cardus Beneidctus.

It is very good for the Headach and the Pegrim: For the vse of the iurce of the powder of the Leaues, preferueth and keepeth a man from the Headach, and healeth it being present, it quickneth the sight if the Juice of it be layde on the Eyes. The Powder Stanches blood that flowes out of the Nose, or commeth out of the Lungs: the breath of it taken with Wine, maketh an appetite. It is good for any ache in the body: it strengtheneth the members of the body, & fastneth loose sinewes and weakes. It is also good for the Droopie: it breaketh also the Stone, and breaketh

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breaketh an Impostume: it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizziness of the Head: It helpeth the memory: It helpeth thick hearing: It is good for short windes, and the diseases of the Lungs: Some write that it strengtheneth the teeth: others write that it bringeth downe flowers, & prouoketh sleepe, and helpeth the falling sickness. It is also good for falls and bruises: the Leaves prouoke sleepe: the powder is good against all poyson. the same put into the guts by a Clyster: It helpeth the Collick, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Iuyce doth the same: the Leaves bruised are good for the biting of Serpents: for Burnings, and for Carbuncles. There is nothing better for the Canker, and old festering sores: the Leaves are good for Fomentations: and to be sitten ouer, being sodden in water, that the Vapour may come to the diseased places, against the Stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere, with their remedies.

This callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts in to the end of the toes, for in that part of the toes that skin is called Epidarma; is hard, and will not suffer it to passe or erasur, and there many times it engendzeth a tumor in the skin with great hardnesse, and many times that tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kinde of tumor is called commonly Callo, or Cornes in English; and I thought it good to call them cress, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore

therefore I will shew thee our secret to help them quickly and with great ease, which secret was neuer knowne of any. First ye shall pare them with a sharpe knife vnto the bottom, and there ye shall finde a certaine thing like matter, but if ye finde nomatter, ye shall pare it vntill the blood both appeare, then touch it with the oyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. Keepe this as a secret.

An experimented science for hoarsenesse, though it hath long lasted.

Take a soft Nightherkisse, and warme it, take also a Head-pillow, warme the same also, and binde it with the kerchiffe about the Head all Night: doe this thræ Nights one after the other, and keepe thy selfe warme, and beware of Cold Drinks, and Aye, and it shall surely goe from thee without hurt, this same is also good for the flux and Cough: give the Patient also Lycorice in his mouth.

Against Hoarsenesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proued.

Garlick sodden and eaten, maketh a cleare voyce, and killeth away Hoarsenesse and the olde Cough.

If a man stand in feare of the Palsie

Let him eate every morning two or thræ graynes of Star seedes, and two Pepper corres: the same is assured for the same disease.

Of the cause of our Sciatica, and how ye may helpe it.

The Sciatica is a disease so called, because it commeth in that place of the body called Scio, and it is caused of an euill quality and grosse humors that are strated in that place, because they cannot passe downe. And this is sene by experience

rience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Burgations, and Anctions, because the glysters both euacuate those places next unto it, and so easeth the humoz: the Vomit cleanseth the Stomacke, the Burgation both euacuate the body downwards, the Anctions dissolue the winde, and by these meanes thou mayest help the Sciatica, as I haue done many times to my great credit and satisfaction of my Patient.

A Medicine for the Goute.

Take a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all sethe till it be thicke, then put thereto the yolkes of foure Egges, and when y^e will vse it, dyne it on a cloth Plasterwise, hote.

A speciall remedy against the Goute.

Take Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setiuall, Vermodaill, of each three penny weight: Powder benedicta, foure penny weight: and make it in powder, and vse it when you begin to waie constipatie or bound: Use these Hearbes daily in your Battage or Broath: take Verbon two handfulls, Scabious, Spectfellen, Bozage, of each one handfull: Anen, Planten, Langdebæse, of each a quarter of a handfull, wash them and binde them, and cast them into the Pot.

A Plaster for the same.

Take Unguentum Perolatum, Agrippe Dialta, Olei Cestelli Lauri, an ounce: Emplastrum Ori crori one ounce, Cere pariter, Resina pim parissimi pariter sed resoluenda dissoluentur,

soluentur, Et fac magdalione: take your powder in dayes and times convenient, at the first time two penny weight, and after as you thinke expedient.

Stubbes medicine for the Goute.

Take a quart of red wyne Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a spoonefull of Bole Armoniacke, halfe an ounce of Camphere, which must be put in at twice, and boyle them all together, till they be somewhat thicke: then make it Plasterwise, and lay it to the paine.

Another Plaster for the Goute.

Take Occycronium Galbanum, and Melitonum, of each one a penny worth and still them: take a pound of stone Pitch, and an other pound of fine Rosin, one halfe ounce of Camphere, one quarterne of Dæres selwet, halfe a quarter of a pound of Commine, and boyle them on a soft fire together, and thereof make a Plaster vpon a peice of Leather, vsing it as the other.

Another for the same.

Take the Gall of an Dre, and Aqua Composita, of each alike quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a sticke, the space of halfe an houre: when you haue so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, binde it to the soze.

For a pricke of a Thorne, or any other thing.

Take Honey, and a good quantity of Chalk, and of the Gall of a beast into it, and boyle them together, and make a Plaster of it, and as hot as you can suffer it, lay it thereunto. Let the Chalk be scraped very small. Approued.

A remedy for burning and scalding.

Take the white Coll of the belly of an Hare, and if it be raw, lay it thereto, and it will neuer away till such time it be whole.

Another for the same.

Take a Thistle called *S. Mary thistle*, stamp it and straine it, and take thereof two spoonfulls, and put to thirthe spoonfulls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

Take the root of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it vpon the Tetter, and use it with a cloth hard, and it will kill the Tetter. Approued.

For a winde or a Collick in the belly.

Take a Risse Cake and toast it at the fire, with Vineger throwen vpon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

Take Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a plaister, and it shall helpe.

Against the Shingles.

Annoynt the Shingles with the ioyce of Oynts, and it will heale them.

To heale a wound in ten dayes, as by prooffe hath beene seene.

Samp Camphere with Barroines grease, and put it into the wound, and it will heale it. Approued.

For ache

For ache in the Backe.

Take Egremont and *and Bugwort*, both Leaues, and Kotes, and stamp them small, then mingle them well with old Dares Dewet, then smere or annoynt the grieved place therewith very warme, and after role it vp hard.

For to heale in foure dayes the scalding with water or any other thing, without plaister or oyntment, it hath bene tryed and found true.

Take an Oryon and cut him ouerthwart, and tying out the iuyce vpon the scalded place doing so euery day twice, it will heale it quickly.

To heale the Itch.

Take of Lapacinum Acutum, or of Dozell, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lawzell, and being well brayed with salt and beate them with the boyle. The like effect is done with the decoction of Grimony and Sage, made with raine water, and washing therewith the sicke person.

To heale Sores or Tettres.

Take of Mace of Ganabrinum, in powder, and of Oyle of Roses, as much as shall be sufficient: make thereof an Oyntment. Or else bray Cockle and Burnstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

Take the iuyce of *and*, of *and*, of Vineger, of Barley Scale, of each alike quantity: Boyle it, and make a Plat. *and* vpon the legs.

when it is hote, with a linnen cloth wash therewith thy mouth, and when the Soze is well washed, put thereof into the grieve, with Lin, as hote as may be suffered two times a day, and be whole.

For a Canker in a mans body, and saue the man.

TAke the rootes of Dragons, and cut them, and drie them in gobbets, and make powder of them, and take a good weight of that powder, and seeth it in white Wine, and let the sick drinke thereof warme, fasting, and in three dayes hee shall be whole.

For the Head-ache.

TAke Hemlockes, and seeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay another of the same heate, and doe so three or foure times, and it is done.

Another for the same.

Also take and make Lye of Wermen, or Wotton, or Wormwood, and therewith wash thy Head thrice a weeke, and it shall doe thee much good, and take away the Ache.

Another for the same.

TAke the hearbe called Bursa Pastoris, and bruse it, and lay it to the hart of thy foote, and it helpeth both the Headache, and the Toothache.

Another for the same.

TAke Wotton, Wermen, Solondine, Maybaine, Kewe, Wall-wort and Sage, and a quantity of Pepper, and Honie, and seeth them all together in water, and straine it through a cloth, and drinke it fasting.

Another

Another for the same.

Stampe Wottonie, and lay it on thy head vnder thy cappe, or binde it to thy head.

Another for the same.

TAke Sage, Wottonie, and Kewe, with Wormewood, ana, seethe these in faire water, and then put out the same water into a vessell, and then grinde the same Hearbs in a Morter small, and then take of them and of the liquoz, and temper them with Wheate branne, and with the rest of the liquoz wash thy head, and then lay a Plaster thereof vpon the Spoule, and let it lie there a day and a night, and do so three or foure times. Item, ye may take rootes and leaues of Primroses, fresh Butter, and Larre boyled together.

Another for the same.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and binde to thy grieve.

Another for the same.

TAke Wottonie, and Camomill, ana a handfull, and seethe it in a pottle of Wine to a quart, and wash thy head with the licour, and if it be the Pegrin, it shall helpe thee.

Another for the same.

TAke Frankensence, Dones dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaster thereof where the grieve is.

To make white Teeth.

Take Lemons and make still water of them, and wash your teeth with it, for it is a souveraigne thing : Or if you will not make the water, take the Licour of them, which is also good for the same purpose, but the water is better, because it is finer : so that in the Stillling it lose not his force.

To make a cleere voyce.

Take Elder berries, and dry them in the Sunne, but take heed they take no moisture : then make powder of them, and drinke it every Morning fasting with white Wine.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

Take a little Earthen pot, and put into it a Nutmeg, two scruples of the Rikke of Cloves, and two of the Rikke of Cinamon, and foure of Roze Calamitie, Rose water, or water of Sp. ke, or some other sweet water, and seth it : then put it into a pot, sherd, with a few hote Ashes, and coales under it, and let it in the Chamber, and the smoke thereof shall giue a sweet, amiable, and hearty savour.

A very souveraigne Salve for all Sores.

Take Ware foure pound, Bay-butter one pound, Pitch one pound, Rozen a pound, Snailles in the shell a quart, Wimpernell, Chickwede, Snialledge, Ragwort, Alehouthe, Parigolds, Red-rose Camplains, Valerian, Tutsan, Welse-heale, red Archangell, Sage, and Planten : of each of all these two handfulls ; this Salve is to be made in May, when these herbes are best to be gotten. First Stamp the Herbes & the snailles in a Stone moyser, then set them over the fire, and seth them with the Butter, then Straine them through a cloth, and set it on the fire againe, and put in the Rozen, the Pitch, and the Ware, and boyle them : and then put it into an Earthen pan,

and

and when it is cold, take the cruell that standeth upon it, and put it by, and use it when there is need, and the thinnest Water beneath you may cast away.

A Medicine for a swelling in the Cheeke.

Take a handfull of wilde Mallowes, and seth them in running water till they be very tender, then take it out of the water, and swing it in a cloth untill it be drie, then sized it upon a Trencher with a knife, and take a handfull of Camomill flowers, and bruse them in a mortar, then mixe the mallows and the Mallowes together, and put some oyle of Roses to it, then make two little bagges of fine linnen cloth, and fill them with the geare also, and lay it to the griefe as warm as you can suffer it, and so change the bagge as you shall have cause, and alwaies keepe it warme, and by the grace of God it will helpe you.

Another for the same.

Take a pinte of white Wine, and halfe a handfull of Camomill flowers, and seth them in the white Wine, and wash your cheeke, both within and without with the same, as hot as you can suffer it, which is very good also.

A Medicine for the Mother.

Take a pinte of Palmie, a little carke of Commin seed and Coliander seed, and a Nutmegge, beate these together, and thorowly them to halfe a pinte, with a little white Sugar-candie, you must take a spoonfull at a time.

A Medicine for a Stitch or Bruise.

Take three quarts of small Ale, and one penny-worth of figgs, and one penny-worth of great Raisons, and cut the stones out of them, and one penny-worth of Licorice, of Ropes, of Violet leaves, and of Lettice, of each one handfull, and seth them

them from thre quarters to thre pints, and Straine it, and so let the person drinke it, and after make this Plaster following Take a quantity of horse dung, and a quantity of Tar, drie it, and put a little Butter and Vineger into it, and make a Plaster, and lay it to the sore.

A remedie for Wartes.

First, with a paire of Sizers cut off the heads of the Wartes, and then rubbe them with Garlick and Bay-salt stamped both together, doe this five or seven times, and lay ouer them a little plate of leade, or rub them with Allome water, and Bay-salt, nine times, this infirmity both come of grosse and euill humours.

A remedie for a wilde or running Scabbe.

Take Mercurie mortified with salting spittle thre ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercurie mortified thre ounces, of the powder of Brimstone two ounces, of the powder of Enula Campana two ounces, consent these together with Barrowes grease, and annoynt the body oft.

A remedie for a Fellon.

This infirmity both come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriorl, the interiall cause commeth of some euill humour, the exteriorl cause both come of some venemous stinging of a Worme, if it doe come of an euill humour cate Treacle, and make a plaster of Treacle and lay it vpon the place: or take the white of rawe Egge, and put in salt to it, and beate it well together, and make a Plaster thereof and lay it to the same.

A Re-

A remedie for Wormes in the belly.

Take the iuyce of Lauender, Cotton, and put to it the powder of Clozme-seed, and drinke it thre times euery morning fasting, and drinke not one houre or two after, the bing of eating Garlicke killeth all Wormes in the body.

A remedie for sore Eyes.

Take the white of two Egges, and make a Plaster with it, put to it a little Honey, and after that, put to it flaxe or tow, and so bedward lay it ouer thine Eyes, and let it lye all night, and in the morning wash thy eyes with cold water, and a fine cloute, doe this thre nights one after another.

A remedie for Scalding with water.

Take the iuyce of House-leake, and dip a linnen cloath in it, and lay it vpon the place: Also boyle Armoniac, and Camphre is good when it is dissolved in the Oyle of Roses, and lay vpon the place, the water of Burstaine, and Mirtils, Ceruse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedie for Burning with fire.

Take the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the iuyce of Houseleake one ounce, of Night-shade, and of Planten, of each of them halfe an ounce, of the rust that is vnder the Anvile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popilion, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make Plasters, or else take the ointment of Ceruse, and ointment

ment of Seracine, named in Latine, Vnguentum scricinum, and Popillion is good, and such other like.

A Remedy for the Tooth-ache.

And if it come of any colde cause, chelue often in thy mouth: the roote of Wozehoond, and if it come by Woymes, make candle of Ware with Penbane seedes, and light it, and let the perfume of the Candle, enter into the Tooth, and gape over a dish of cold water and then may you take Woymes out of the water & kill them on your naile, the Woymes is little greater then a woyme in a mans hand, and beware of pulling out any tooth, for pull out one and pull out moe, to mundifie the Toethe, wash them every morning with cold water and roche Allome.

A Remedy for the fluxe.

Take of Sugar roset made of drie Roses, of Trissindall of each one ounce and a halfe, mixe these together, and eate it with meat, or drinke it with drinke, but the best remedie that I could finde, is to take thre handfuls of Saint Iohns Wort, as much Planten, and as much Cressis, and seth these in a gallon of raine water or red Wine to a pottle, and straine it, and put to it two ounces of Cinamon beaten, and drinke thereof often.

A Remedic for Cappes.

Take the oyle of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Harrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedic for the Shingles.

Take of Rose water, and of Planten water, of either of them halfe a pinte, of white Wine as much, put these together and wash the place oft: or else take of red Woymes that come out of the earth, and brye them in a mazer, and put to them a little

little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Pirtils, of Sumake, of either of them one ounce and a halfe, seth all these in white Wine and make a plaister, and lay it to the place, or else make the oyntment of Ceruse: I haue taken House-lake, and haue stampd it with a little Camphere, and put to it white Wine, and haue laid it to the place, and haue healed the Patient, and the oyle of Roses, or the oyle of Violets, is good for this impediment mixt together with the white of Egges, and the iuyce of Planten.

A Remedy for a Tetter.

The Rose de Arsmeg is good, and if it come of blood, exhaust two or thre ounces of blood, or more if need shall require, and that age, time and strength will permit it, & if it be Lupte, cut off the heads of them, and rub them with Salt and Garlick stamp together, and lay ouer them a plate of Lead.

Another remedy for a Tetter.

Take Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans vyne wash, and annoynt the skin, or else take the water of Burres, or seth the Burres in water, and wash the body.

A remedy for the Kibes.

For the Kibes beware the Snow doe not come to the heles, and beware of Cold, and neither picke nor picke the kibes, but kepe them warme with wollen clothes, and to bedward wash them with Wine or Peates-sote oyle.

A remedy for Hoarsenesse.

Take the water of Scabious, Fennell, Licorice, Buglosse, of each of them a pinte, of Sugar-Candy a pound, and seth these together: and Morning and Evening drinke nine spoonfulls at a time.